

Church Management

VOLUME XXX

MAY 1954

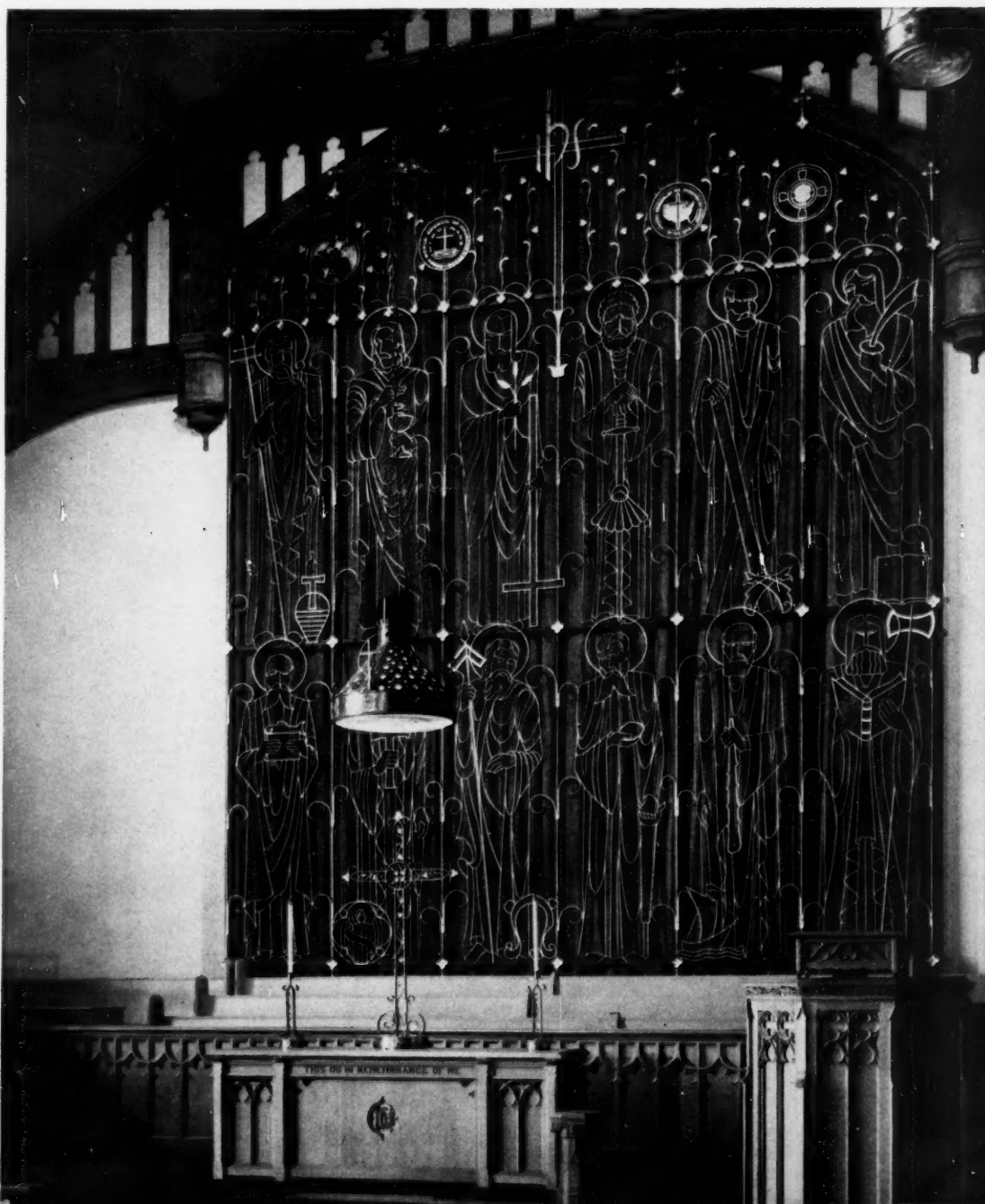
NUMBER 8

THE ORGAN SCREEN

Lakewood
Methodist
Church,

Cleveland
Ohio

The twelve
apostles
appear
in the
unique metal
screen
which
curtains
the organ.



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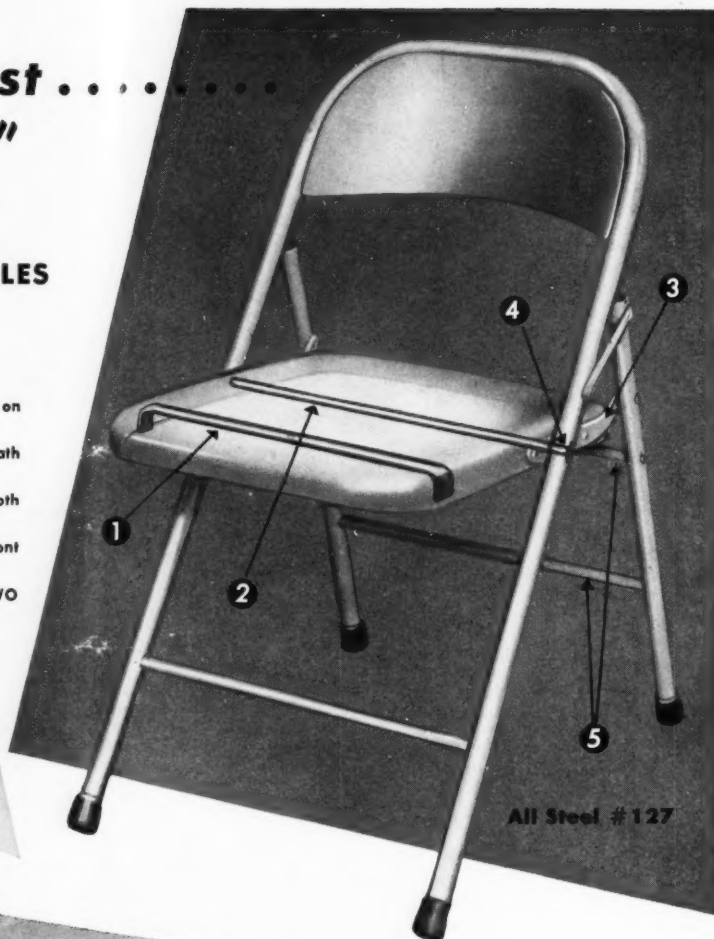
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This is how it started...

REV. W. T. LONGDORF
First Evan. and Ref. Church
Palmyra, Penna.

Please send me a copy of the
brochure - Fund Raising SEP 21 1951
Thank you

Sincerely yours
William T. Longdorf

...AND THIS IS HOW IT ENDED

THE WEATHER

Partly cloudy, and cooler to-
night. Low 33-35. Saturday fair
and mild.

ESTABLISHED 1879

Evening Record

LAMPFORD, PA. FRIDAY, MARCH 30, 1951

Born Couple

North Street, will
be in Washington,
Paul Krueger, Mah-
e visiting with
Mrs. Herbert
Jersey.
ar, Margie Reh-
timmel, of town,
urley, Mauch-
tends in Bethle-

Richard Kona,
ret, left today for
C, where they
sekind.

auxiliary of the
Hospital will
meeting at 7:30
in the Municipal

se business ses-
sation of officers
ar and a discus-
House to be held

urged to attend
Lehigh Valley
Crocker Friend-

Cypress Street,
a visitor yester-

Meet

"Eight" of Cub
held at 7:30 this
vest Post Home,
et."

re their handi-
play, which in-
of various kinds
in inspection of
be made.

went their fifth
own at Lehigh-
n April 28 and

st Child
rdell Reinhart,
became the
dr. born Wed-
the Gnaden
Hospital.
we former Eva-
of Mr. and

Building Fund Drive Goes 'Over The Top'

The First Evangelical and Re-
formed Church, of Palmyra,
went "over the top" in its \$100,-
000 building fund drive, and the
news touched off a joyous victory
celebration at the church
last night. With more than eighty
men aiding in the solicitations
since the drive began March 14,
a total of \$100,083.90 was raised.

The money raised will be used
to expand the present sanctuary.
A complete Sunday School unit
is planned and building will com-
mence as soon as bids and final
specifications can be assembled.
The completed buildings will in-
corporate economy of construc-
tion along with economy of main-
tenance. Architect for the build-
ing program is Charles M. Talley,
Telford.

"I can't tell you men how much
I personally appreciate the job
you have done," declared Rev.
William Longdorf, pastor of First
Church. "When we started this
campaign, I'll admit I thought
the job was well-nigh impossible.
I don't know of any funds ap-
praisal in this area which has raised
so much money in so short a time.
It is a result of our working hand-
in-hand for a common goal.

"I also feel that very special
credit must go to Lawson Asso-
ciates. The wonderful spirit and
willingness of all the workers
and of the entire parish for an
all-out drive could not have
brought us to our successful con-
clusion without the planning and
direction of Lawson Associates,"
based on their many years of ex-
perience. Mr. Siebenlist was cho-
sen by Associates to direct our
campaign as the director must
able to produce a spiritual and
financial victory at First Church.

"In no way can we overlook
the spiritual good this campaign
has done. Our people are now
closer together than ever before,
and they can see the concrete re-
sults obtainable if they will only

be willing to make the sacrifices
necessary for the church.

"It is my earnest conviction
that the experiences we have
shared and the memory of a job
well done will remain in our
scrapbook of memories as fresh
as they are today."

The General Chairman, Sam
Engler, explained that a few fam-
ilies and friends still remained to
be solicited and that this would
be accomplished within the next
few days. "I know everyone wants
to be part of this tremendous suc-
cess," he declared, "and we will
give all the opportunity."

The effort brought special com-
mendation from Mr. Siebenlist
campaign director, who organized
and instructed the volunteers.

"This is one of the finest jobs
I've ever seen a group of men
do in all my experience," he as-
serted. "You have given not only
your services in the campaign,
but also your hearts. In the more
than 3,000 church campaigns we
have organized, we have learned
that sometimes the hearts of the
volunteers catch a flame of ded-
ication and enthusiasm which ac-
complishes not only the raising
of the needed money by the es-
tablishment of a closer relation-
ship among all of them and a
heightened devotion to their
church."

"You are one such group and
I want you to know that it is
one of the high points of my career
to have directed you to success.
I would also like to thank the
ladies of the parish who helped to
"stake the fires" of enthusiasm
with their coffee and doughnuts
at our many meetings. Also the
ladies who have worked all day
and are working now for this
celebration."

More than two hundred and
fifty members and friends of the
congregation attended the Vic-
tory Dinner last night, at which
time the "Over the Top" an-
nouncement was made.

Parry

Birthday Eve

Ray Greenwald
birthday on Wednes-
day, member of the Berea
Mrs. Heber Boehm
Father Gilbert, col-
birthday on Wednes-
day, will celebrate
on Thursday.

Charles Smith Sr.
R. 1. will celebra-
on Thursday.

Carol Green, 4
and Mrs. Norman
her ninth birth-
day.

Married

Mr. and Mrs.
Boeker will cele-
bration anniversary
They were mar-
ried at the home of
Mrs. Boeker by
Jackson Everett,
pastor.

Mrs. Boeker is the
daughter of Mr.
Gilbert, daughter
and Mrs. Hoyt of
Berks serves as Sun-
day school teacher
and worship of
W. R. C. S., and is
official board. Mr.
man for the New
Company, is the
Mr. and Mrs. Ch.
Bowmanstown. He
board. They have
Ronald at home
of Charles Evans.

Ferryville

Mr. and Mrs. W.
and son Gregory
spent an evening
Mrs. Albertus Fr.
Mr. and Mrs. V.
Union Hill; Mrs. V.

THE STORY IN A NUTSHELL

CHURCH FIRST EVANGELICAL AND
REFORMED CHURCH

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OUR GOAL \$75,000

RAISED \$100,593

GIFTS 319

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funds for you. Just pick up your
phone; call Long Distance; give her
our number, Rockville Center (New
York) 6-0177; ask for Mr. J. H.
Fraser. He will ask a few simple
questions on the basis of which he
will be able to advise you what can
or cannot be accomplished. It is
as simple as that.

Lawson Associates
INCORPORATED

ROCKVILLE CENTRE, NEW YORK

Church Management: May, 1954

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CHURCH MANAGEMENT

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Supervising Editor: William H. Leach. Managing Editor: Robert A. Fangmeier. Advertising Manager, Paul R. Roehm. Circulation Director: Lucille B. Tweedle.

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To Increase Comfort... Cut Costs...

*The First Baptist Church,
Dallas, Texas
has chosen*

Firestone **FOAMEX®** *Cushioning*

One of the South's most imposing religious edifices, the First Baptist Church, Dallas, Texas has settled its seating problems with Firestone *Foamex* Pew Cushioning. For comfortable, economical *Foamex* offers modern service advantages that completely outmode old fashioned cushioning materials:

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- *Foamex* cleans itself! Millions of tiny "breathing" air cells keep it dust-free, cool, sanitary!
- *Foamex* lasts for generations. Chances are, your *Foamex* cushioning will outlast the pews, themselves!

Whether you are installing seating in a new Church, replacing or reupholstering existing units, make every dollar pay dividends in comfort and economy by cushioning with Firestone *Foamex*. Ask your architect or Church seating supplier about *Foamex*. Or write Firestone, Akron, Ohio.

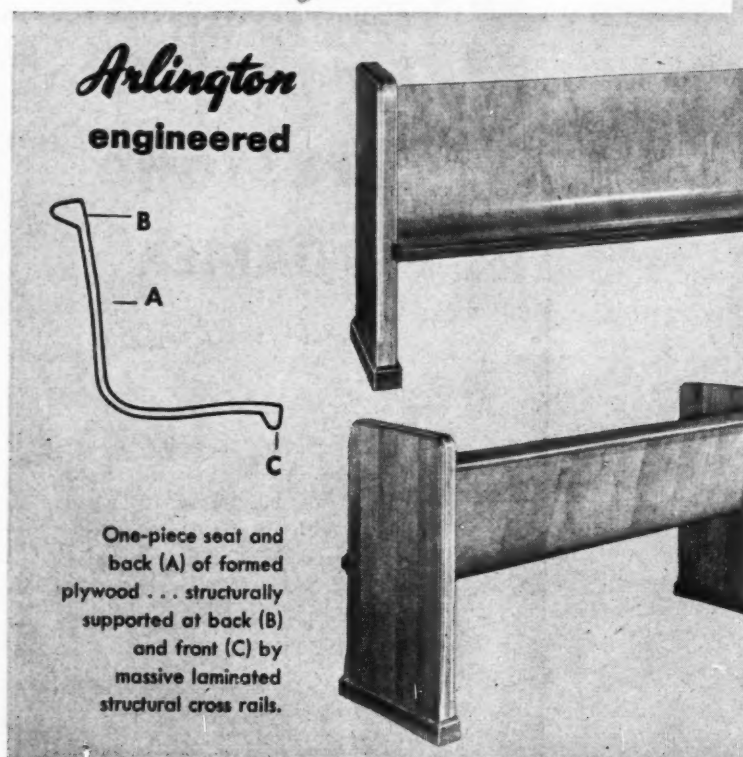
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DALLAS, TEXAS. CUSHIONING BY FORREST DUNLAP
PUBLIC SEATING COMPANY, DALLAS, TEXAS



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Here at last is a new approach to church pew design . . . that gives surprisingly low unit cost. Arlington pews are unusually comfortable. In appearance they possess graceful, dignified beauty that harmonizes with every interior design. End standard patterns are available to meet any architectural preference . . . including a new modern standard, made of satin-finish metal with wood arm rest, as shown at right. Pews are custom built to any specified size. Your inquiry for complete information is cordially invited.



ARLINGTON SEATING COMPANY
ARLINGTON HEIGHTS • ILLINOIS

Selected Short Sermons by Earl Riney

The Bible is not against money; instead, it is against the wrong use of money. . . .

Money is a servant and a very helpful one, which God has given man. . . .

Useful employment does something very essential to the enrichment of men's minds and lives. . . .

When a man puts things first, then he does not possess these things—they possess him. . . .

Repression never brings healing. . . .

What counts is not the number of hours you put in, but how much you put into the hours. . . .

Set fresh goals for your self. . . .

A beautiful woman needs wit, charm, character, and common sense perhaps even more than the ordinary variety of female in order to seem completely rounded in personality. . . .

Christian faith which does not make people charitable is illusory. . . .

Christianity, when true to the spirit of Jesus Christ, has never compromised with moral evil. . . .

A man truly converted to Jesus Christ is not just an improved person; he is a transformed person. . . .

The way to meet error is to meet it with knowledge. . . .

All human relations are founded on our common dependence on God; and all the true nature of that dependence is revealed by Christ to the individual. . . .

Many of our finest women enjoy their single status. . . .

Standing up for your convictions not only wins respect; it leads to achievements that would otherwise be impossible. . . .

The majority "rules" but it is not always right. . . .

Perhaps early birds were out all night. . . .

A wife starved for affection may change into a nagging companion.

Church Management: May, 1954

Editorials

Counseling is a Serious Thing

FOR several years Cleveland Presbytery has held a spring training school for church officers. One course has been planned for the pastors. The editor of *Church Management* for the past three years has had this group. There has been no attempt at formal instruction. Instead the leader has been the master of ceremonies and the clergymen have furnished the information.

Through these classes we have learned that the clergymen of today are very much on the job and that they take their counseling responsibilities very seriously. The problems vary with the type of community but both city and rural parishes reported that the demands for pastoral counseling were growing.

Some of the things we have learned in these classes are:

Pastoral counseling is taking more and more of the minister's time.

The specialized work steals from the time traditionally given to house by house calling.

Pre-marital counseling is the rule rather than the exception.

There seems to be a constant exchange of members between the Roman Catholic and Protestant churches. Most of the men in these classes think that they take in more members from the Roman church than they send to that church.

In 1953 the class was in agreement that alcoholism was its number one problem. Most confessed an inadequacy in this area. They have found it easier to send the patients to the Alcoholics Anonymous than to handle the cases personally. But they report that this organization is not 100% effective.

Family and sex problems are numerous.

Freud may not have been a saint but the clergymen felt that the removal of the guilt complex was necessary in most cases. They believed that they were handicapped by not having some effective vocal formula to offer the afflicted, combined with recognized authority to use it.

The number one problem for 1954 is juvenile delinquency. The reports on this were heart rending. The offenses included robbery, extortion, shooting and sex

license. Probing showed that most offenders came from broken homes and what is very important from homes where both parents work. Divorce, of course, entered into the picture in many cases.

Not a bright picture this—but there is one happy thought in connection with the reports. The clergymen of today are alert to the social, economic and spiritual problems of their communities and those afflicted are seeking their services.

What is a Religious Emblem?

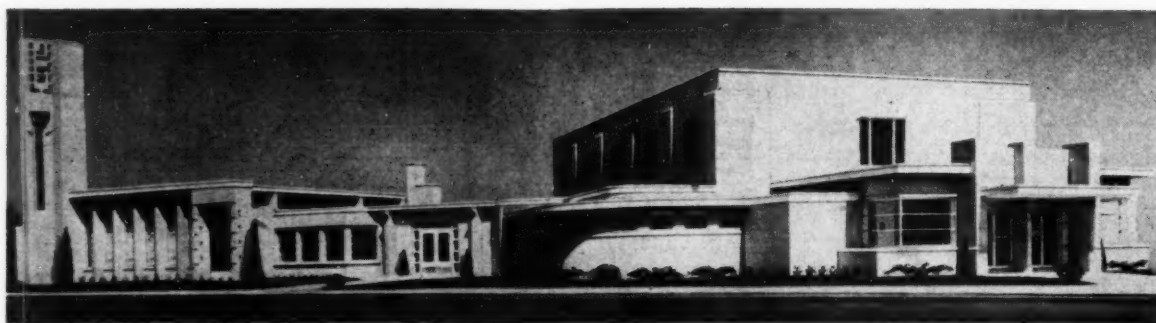
CHURCHES owe a debt of appreciation to Carroll E. Whittemore, of Whittemore Associates, Inc., for his effort to have the Cross and Crown emblems declared to be "religious articles" and hence free from the excise tax.

It is a long and interesting story which we will try to condense to a few words. For years Protestant churches have purchased the pins of the Cross and Crown system to encourage Sunday School attendance. Some dealers have included the excise tax in the retail price; others have not. Among these which have not collected the tax is the house of which Mr. Whittemore is the president. He has learned that medals purchased by Roman Catholics such as First Communion Pins, St. Christopher Medals, Merit, Spelling and Music pins used in parochial schools have been exempted on the grounds that they are religious articles but the Cross and Crown pins used by Protestants have not enjoyed such exemption.

There are some articles, of course, which can be used only for religious purposes. They include rosaries, crucifixes, chalices, etc. There is no question about the law exempting these. But the other medals mentioned above are marginal. They belong in the same class as the Cross and Crown pins used by our Protestant churches.

So Mr. Whittemore has been selling these pins without collecting the tax and has appealed to the Federal tax department to allow the exemption. Perhaps the decision will be made before this editorial appears. If the ruling is against Carroll he will owe the tax department a considerable amount. If it is in his favor every religious supply house and every church which

First Church of the Nazarene, Chicago, Illinois



First Church of the Nazarene, Chicago, Illinois, is a proposed modern structure in a new location. The long shape of the building is due to the dimensions of the lot, 125 feet deep and a city block long. Layout of the

church will provide excellent traffic circulation and is quite susceptible to unit division construction. C. B. Strange is the minister, Murray D. Hetherington, the architect.

uses this proven system will share in the victory.

We do not see this effort as a fight between Roman Catholics and Protestants. It is simply an appeal to a government agency to recognize that medals and pins used by Protestants are entitled to the same exemption as similar items purchased by Catholics. In other words Protestant churches are to be treated as churches and not secular organizations.

Churchmen for the Year 1954

BY the time this issue reaches our readers the Washington Pilgrimage for 1954 will be a matter of history. The appeal of this unusual trek of religious minded people to the capital city is one of the interesting developments of our day. The one great incentive is the opportunity to visit the great shrines of our nation to re-affirm the conviction that this nation has its heritage in religious faith.

As in other years the big event of the Pilgrimage was the Awards Dinner held on Saturday night when the Churchmen Awards for the current year are made. The selections throughout the life of the Pilgrimage have been made by the Editorial Advisory Board of *Church Management*.

The awards dinner this year was held on Saturday evening, May first at the Hotel Statler. The chairman of the meeting was Mr. Paul Wooton, distinguished newspaper correspondent of Washington. Addresses were given by Dr. Ralph Sockman, New York City, United States Senator Frank Carlson of Kansas, Congresswoman Franic P. Bolton of Ohio and Representative Alvin Bentley of Michigan.

Dr. William H. Leach, editor of *Church Management*

presented the awards for the year 1954 to the following: Clergy Churchman of the Year, Dr. Edward L. R. Elson, Minister National Presbyterian Church, Washington, D.C.; Lay Churchman of the Year, Robert G. LeTourneau, Texas Industrialist; Churchwoman of the Year, Mrs. Harper Sibley, Rochester, New York.

As has been true in earlier years there was a liberal sprinkling of *Church Management* readers among the Pilgrims. The cooperation of *Church Management* with the splendid personalities promoting this Pilgrimage has been one of its most satisfactory contributions to American religious life.

Grace at Meals

MY travelling companion was a Japanese student. He told me that his father was a Buddhist priest. The boy described himself as an agnostic and was rather severe in his criticism of Christian practices. Yet he found some good practices among Christians.

"Perhaps you can tell me about one custom I have observed," he said. "An American business man brought me to America and pays for my education. Twice each year I must go to his home to report. In his house when we gather at the table all bow their heads and my benefactor says a brief prayer. I don't believe much in prayer and don't know if it does good but it is a beautiful custom. Do all American Christians observe that custom?"

We, too, wonder about this. We would hate to see the passing of grace at meals and we hope that this is one custom which may persist in the hectic mechanical age in which we live.

Audio Visuals in Theological Training

AMOS JOHN TRAVER*

MANUFACTURERS of projection equipment have discovered an eager market in the churches. Capital investment by churches represents big money. Too much of this capital is not drawing interest. Many machines have been purchased in a wave of enthusiasm, only to gather dust in forgotten closets. Our students have reported such discoveries on taking over their first parish.

Add to the unused, the misused equipment and the record of waste is complete. Mechanical know-how for projection is easily learned. Yet much effectiveness in projection can be lost when the operator knows few of the little details that insure the best results. Another cause of waste is ignorance of the sources for securing films or for efficient utilization. Even more basic is a failure to select films suitable to the particular purpose. With almost superstitious credulity church folks seem to have believed that announcing a movie would insure a crowd. Even before T-V, churches discovered they could not compete with Hollywood productions either in photography or in acting. There was better entertainment in the local theater. As a result of these misconceptions enthusiasm for projected audio-visuals waned in many churches.

Audio-visuals are tools, nothing more. Their use did not begin with mechanical projection. They are as ancient as communication itself. Letters and words have histories running back to the crude pictures used in the invention of writing. Formalized pictures are still the alphabet of many Oriental languages. Indeed our English letters evolved from similar sources. Where illiteracy reigns, pictures compensate. Modern drama had its birth in the church where Bible stories, legends of the saints and lessons in morality were "acted out" for the benefit of those who could not read. The Roman mass is itself a pictorial drama. Hand-written books were often illuminated, not only for decoration but

to illustrate. With printing came illustrated books. Symbolism, increasingly used in all our churches, began as a secret code for identifying Christians.

The history of religious art again reveals a higher purpose than decoration. Great Christian artists devoted their skill to witness their faith. Their pictures and sculpture educate and inspire. During the ages when preaching was at a low ebb, worshipers received some compensation through the eye-gate. A few years ago I attended a service in the Storkyrkan, Stockholm, one of Sweden's oldest churches, the coronation church. Only occasionally did I understand a word in the sermon. But I received a gospel message from the great artists who had contributed to the symbolism in wood and stone and glass and metals. American Protestantism is increasingly aware of the importance of pictorial art and in the tidal wave of church building these days, symbolism and pictorial art are playing an important role.

Teachers early learned the value of charts, maps and pictures. Almost from the beginning pictures have been used in Sunday school. Their quality as well as their use have greatly improved in my life-time. This improvement not only applies to color and artistic merit. My granddaughter is not subjected to pictures like the gory one of the flood to which my mother introduced me. The younger generation must go to T-V or the so-called comics for horror pictures. We owe a real debt of gratitude to our modern artists who are devoting their talents to Biblical illustration.

Projection Arrives

Soon after the invention of the camera, projection arrived. The first slides were glass plates on which light-sensitive solution had been spread and then exposed. The stereopticon machine simply provided light and lenses to enlarge the picture on a screen. In my first parish, 1912-1916, I used stereopticon slides for my educational program. My machine was gas lighted and I used a tank of compressed gas from the run-

ning board of my Ford. It was easy to unstrap the tank and use it indoors. For slides I had available a large collection, well catalogued, in the education department of the State of New York, at Albany, twenty miles away. It was surprising how many could be discovered that suited my purpose. And, of course, they were "for free." In addition to slides for church use, I prepared some lectures on books of required reading to give in the school houses, for instance, Scott's *Lady of the Lake*. There were also several firms producing slides with extensive catalogues from which to order.

Edison invented the motion picture in 1906, eight years after he invented the phonograph. For a long time they developed in separate lines and were used mainly for entertainment. Usually 1917 is set as the date when they began to be used seriously in public school education. Finally films were given sound tracks and the two mediums became one, appealing both to eye and ear. Radio and T-V have followed and all can be partners in the business of communication. All challenge the church to use them in her program of education and evangelism.

Generally churches lag behind schools in standards for materials and equipment. Schools try out new methods and new equipment and in time churches adopt what has proved successful. Some fads tried out in public school education and proved a failure, finally receive a welcome in the church schools. Projected audio-visuals are no fad. They are based on the principle that man is 90% eye-minded, 5% ear-minded and 5% dependent on other senses. No new public school building is without wiring for the use of every type of projection with outlets in every classroom. At least some of the new church educational plants are equally well designed for audio-visuals. Some of the new churches are also designed for the use of films in worship. These, I suspect, are in a large minority. The use of audio-visuals in the churches is no long-

*Professor of Practical Theology, Hamma Divinity School, Springfield, Ohio.

er a matter of serious debate. It offers only a new and better way to illustrate and teach with pictures.

Trained for Audio-Visuals

Before claiming a place for audio-visuals in a theological seminary curriculum we need to recognize how deeply rooted they are in the history of the church. We need to see them as an approved tool of Christian education and worship. As a medium of communication they have a place in seminary training with other recognized mediums. Practical departments in our seminaries have long been concerned with training budding preachers in public speech. With radio and T-V at the disposal of pastors, they need special training for their use. Educational theory and practice are another recognized seminary interest. The use of audio-visuals surely has earned its place in Christian education.

Hamma Divinity School is a department of Wittenberg College, Springfield, Ohio. It is a seminary of the United Lutheran Church. In organizing courses in audio-visuals, support and encouragement have been given by the president of the college, the dean of the seminary and the librarian. The library is used jointly by college and seminary and audio-visuals for the combined institution center there. Miss Ilo Fisher, librarian, believes in audio-visuals and is herself alert to current progress in this field. A member of her staff is employed full-time, with several student assistants, in the audio-visual section. Projectors, recorders and other equipment are stored in the library and kept in running order. Films, filmstrips, slides, records and tapes are also stored here. After each projection they are inspected, cleaned and repaired as required. For special use of the seminary certain projectors are reserved. Films, etc. in the field of religion are mainly used by the seminary, the department of religion of the college and by campus religious groups.

There is viewing space in the library and professors and students may take advantage of this opportunity to become acquainted with the pictures they plan to use. Student assistants may be drafted to set up and run the equipment wherever requested on the campus. Cataloging of materials for projection is similar to that of library books. Those taking out equipment or materials are held responsible for their return in good condition. A new library building is under construction and adequate facilities for this department are included in the plans.

Materials for projection have come from many sources. Some have been donated by producers. The knowledge that the young men who will make greatest use of these materials will soon

be pastors of churches suggests that such donations are a good investment. Professors in the seminary make monthly requisitions of new books to be placed in the library. They are also invited to ask for the purchase of any projection materials they require for their courses. Mission boards of the United Lutheran Church place copies of their promotional audio-visuals in the library. From this depository such materials may be ordered by churches in the area on the same terms as from other distributing agencies. This places pictures on missions, stewardship, education, etc. where they may be used on campus. A modest selection of records and tapes is also available.

Class procedure I have used includes lectures on the principles of projection and utilization. Each type of projector is brought into the class room for inspection and practice in operation. Teams of two students, after they have mastered the machine, are encouraged to offer their services to near-by churches. They are permitted to take materials from the library to show before church groups and are required to report their self-criticisms both as to projection and utilization. The same team prepares by demonstrating their techniques before the class. Group criticism follows.

Selection of materials is basic to good utilization. Students learn where to look for competent advice in selection for their specific purpose. They learn to consult catalogs of leading distributors, magazines with reliable criticisms, and most important of all, the Audio Visual Resource Guide published by the Division of Christian Education, National Council of Churches. Magazines we recommend include: *Educational Screen* with a department of audio-visuals for churches edited by Dr. William S. Hockman, and *Pulpit Digest* with its department edited by Dr. Harry Kreider. Dr. Kreider is an expert in the use of films in worship. Mr. Hockman is, of course, a frequent contributor to *Church Management*.

One of the most valuable course outcomes for students is training in evaluation of materials. Mimeographed forms, supplied by the library, are provided each student for each picture. The forms include a synopsis of contents, technical rating of photography and sound and an estimate of the amount of preparation required for the most productive utilization. The following questions are asked: how productive of audience activity? how accepted by the group?—major purposes for which it could be used?—for what age levels? A final rating offers the choice of excellent, good, fair or poor; recommended, or not recommended. Evaluations are tested by the A-V-R-Guide.

The Opaque Projector

Nothing has been said of opaque projectors. In my own parish work I found this a most flexible machine. My wife joins heartily in recommending opaque projection. Her life hobby has been the collection and cataloging of religious pictures. They have been gathered from many sources, magazines, art stores, museums and even from Christmas and Easter cards. She has over 1000 different madonnas. The colors in printing are often truer than in slides or filmstrips. We demonstrate this machine before the class and encourage the students to begin their own collection of pictures. Recent models now on the market are greatly improved and within the price range of most churches.

Emphasis on utilization of audio-visuals for prospective pastors is not the total purpose of the department. Our professors are encouraged to use them in their courses. The historical department makes the largest use of them. Sometimes classes are taken to the audio-visual auditorium of the seminary. At other times, the class room is darkened, for projection is as normal as the use of a blackboard. Dr. Willard Allbeck, head of the historical department, made a special trip to Europe with his camera and photographed many of the places related to the leading figures in Christian history. As slides these pictures make history live. Students who have been on work-projects or student tours of Europe have also brought back many usable pictures.

There is no thought on my part that we are doing anything unique at Hamma in this field. In accepting the editor's invitation to tell the story of our department I do not have in mind brother professors in sister seminaries, but pastors who graduated before such training was available. We can count on this generation of young pastors from all our seminaries to do a good job with audio-visuals. Older pastors and lay leaders are not past the stage of learning. Those responsible for leadership training courses and camps can include instruction in audio-visuals in their programs. Near-by public schools will be able to furnish information in this field. Books in simple, non-technical language are too numerous to list. Two useful texts are: *The Audio Visual Handbook* by Ellsworth C. Dent and *Projected Visual Aids in the Church* by William S. Hockman. Those who agree with me that projection and utilization of audio-visuals by our churches can and should be improved will find a way.

Audio-visuals are neither hobby nor fad. They are a proved medium for illustration. They will not take the place of oral teaching but will support it. They are not an easier way for teacher

(Turn to page 39)

Youth Fellowship Project

CLARENCE A. WESTPHAL*

MOST of our churches could enlarge their congregations to ten times their size, and do it within a month! This may sound like a miracle. In a sense, it is a miracle, but it can be done. All of the members of this enlarged "congregation" wouldn't be sitting in the pews, but they would be inspired to nobler living and drawn nearer to God by the message of the church. An outdoor bulletin board, placed in a strategic location, would provide the opportunity to reach the hearts of this "extra" congregation in the parish.

This idea is, of course, not new. There are churches which use quotations on their bulletin boards and some have constructed boards for that specific purpose. But the number is small. Our churches are not taking advantage of this opportunity to present the message of hope and inspiration which they have to give to the world.

The liquor interests, and other advertisers whose products are definitely not uplifting, make good use of their opportunities to present what they have to sell in unique and attractive ways. But so much religious advertising, especially along the highways, tends to cheapen the religion it intends to glorify.

A few weeks ago, in Manson, Iowa, our Methodist Youth Fellowship so felt the challenge of this problem that they decided to do something about it. Their plan was to set up an outdoor bulletin board to be known as "The Wayside Philosopher." Then each week they would display on the board a printed quotation from one of the world's great writers, a proverb, or a verse from the Bible.

To secure the funds with which to purchase the material for this project,

*With groceryman Harold Johnson, Mr. Westphal is co-counsellor of the Manson, Iowa, Methodist Intermediate Youth Fellowship. He is a former high school teacher and served overseas in World War II as a Red Cross Field Director. He is at present a farmer, lecturer and writer. More information regarding the service offered may be secured by writing Mr. Westphal care of "Church Management."

the young people picked up corn on Saturdays for farmers in the community. The money earned in this way paid for the cost of the lumber. Other materials, such as the glass, hinges, and varnish, and most of the labor required in constructing it were donated. The board was built by John van der Werf, a member of the Mennonite Church, who recently immigrated to this country from Holland. A Congregationalist, Dr. Charlotte Bragington, and a Mennonite, Donald Zehr, gave permission for the use of their property on North Main Street as a location for "The Wayside Philosopher."

A number of leading educators and church leaders were consulted to assist in the selection of the quotations to be used. Obviously, the cost of printing fifty-two quotations, one for each week of the year, would be prohibitive for one organization, so it was decided that copies would be made available to other church groups. By inviting subscriptions for the service, the cost for each community would be comparatively small.

The first quotation to be presented on the new bulletin board was from the sixth chapter of Micah, "What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?"

The following week there appeared an old Indian prayer, "Great Spirit, grant that I may not criticize my brother until I have walked a mile in his moccasins."

Then followed a quotation from George Eliot, "What do we live for if it is not to make life less difficult for each other?"



For good quotes used turn to page 31.

Dwight L. Moody offered a stimulating thought in his oft quoted words, "I have had more trouble with myself than with any other person I know."

The value of the Bible in everyday life was emphasized in a quotation from Charles Kingsley, "A man can learn from his Bible to be a more thorough gentleman than if he had been brought up in all the drawing-rooms in London."

An old Danish proverb offered this bit of advice on giving, "It is good to lend to God and to the soil—they pay good interest."

The response of the people in the community to "The Wayside Philosopher" has been most encouraging.

Said one lady, "That verse from Micah is my favorite quotation from the Bible. It gives me a lift every time I walk past the bulletin board."

One of the girls in our MYF reported that she is memorizing the sayings each week.

Recently a group of businessmen in the town started a movement to install a light in the bulletin board. A committee consisting of an implement dealer, a groceryman, and the editor of The Manson Journal inserted a notice in the local paper which read as follows:

"Several Manson businessmen have suggested that 'The Wayside Philosopher' bulletin board on North Main Street would be more effective if it were illuminated so it could be read at night. Although there will be no solicitation for this purpose, there are those who feel that anyone who would like to make a contribution for the light should be given an opportunity to do so.

"If you would like to have a part in this project, and be one of the 'Keepers of the Light,' leave your contribution with John Egli, Harold Johnson, or Lloyd E. Jones."

Contributions were made by members of several different denominations and within a few days the amount needed for the light was oversubscribed. This interest on the part of the

(Turn to page 31)

Sell Your Church Program

ERNEST R. BRYAN*

Illustrations by FRED KEZIAH

WHETHER we realize it or not, most of us are in the selling business. We are busily engaged in selling ideas, programs, commodities, services, or ourselves. The church as a whole is selling a way of life, or we could say, a pattern or program for life. In various departments or segments of church administration, we are continually selling new ideas or new projects. In this selling process, the film is proving to be an invaluable aid or tool.

The Presbyterians (USA), brought out a new church school curriculum a few years ago. It was good but it was different and it was expensive. Some folk didn't understand it and others couldn't see any need for it. They had to be "sold" on the idea of new materials and an integrated program for the church school. A film was produced to do the selling job. It helped.

The Methodists of Dallas, Texas needed financial support for their largest church down there. It was a big program. It needed a large number of contributors and some large contributions. A film was produced to show the present program in operation and the needs of the church. It did the trick. In fact, it has public relations values far beyond this individual church and even beyond the denomination which took considerable pride in it. A lot of people in various parts of the country saw it and picked up ideas for selling their own programs.

The Disciples of Christ wanted to step up their home missionary program. Some of the folk were foreign missions minded, others were not missions-minded at all. The job was to sell them on home missions as part of the church's total missionary program and to enlist their interest in certain home missions projects. The film they produced was spectacularly successful. It showed a west coast mission in action. It got support for this project and, to a consider-

able extent, for the total program. People just get "sold" on what they see.

The Christian Endeavor movement launched a new program under a new president and a new general secretary at its international convention in Toronto in 1949. Some people had misgivings while others just wondered. A partial answer to selling some new ideas and the new leadership was found in a color film narrated by Lowell Thomas. It was called "Christian Endeavor in Action" or "The Toronto Story." It is still doing a selling job for the movement and is currently being used in England, Australia, and New Zealand as well as in Canada and the United States.

How could you sell a program of alcohol education to young people in high schools and how could you finance such a program if you could sell it to the high schoolers? Allied Youth, Inc. put out a film and they credit this film largely for a greatly stepped-up enrollment in high school posts of Allied Youth, increased interest in the whole program, and the best financial support the movement has yet known. More than a dozen prints of this film, "Freedom for Youth," are in continuous use in schools and among civic clubs, churches, PTA's and other sponsoring groups.

A young Sunday school scholar, son of an air force man stationed in Heidelberg, Germany, listened attentively to a lesson on Moses. A few months later, they were out in Okinawa in the far Pacific. The lad found himself in Sunday school there with another lesson or the same lesson on Moses. He was less attentive. The next transfer brought the family to San Antonio, Texas. Again the lad was subjected to a lesson on Moses. This time, he wasn't attentive at all. "I got nothing against Moses, but there's gotta be somep'n else in a Bible," he proclaimed.

This started the chaplains of the armed forces to thinking. Why not have a standard curriculum so that there's an orderly procession of Bible study with-

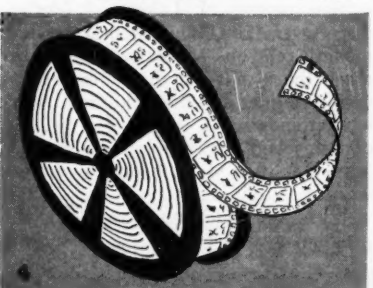
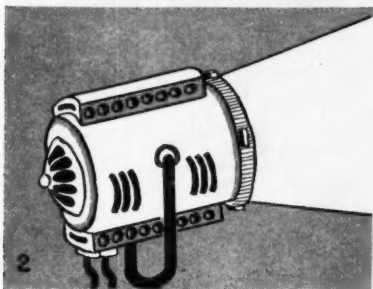
out frequent repetition or duplication? Why not have it set up so that personnel of their armed services and their dependents can move around and still get a good course of study? And why not use the best materials available from all sources instead of just using whatever the individual chaplains happen to know about as published by their own denominations or other sources? They decided to set up a program along lines of a unified curriculum for the various ages and using the best materials available from all sources. Now they have gone a step farther and provided that all of these materials, regardless of source, will be available in one place—Nashville. Orders can be filled from stock there or that central office will pass parts of the order along to other suppliers if they don't have everything on hand in Nashville at the time.

The job now is to sell this program. What's going to do it? A filmagraph (slide film put on 16mm. motion picture stock). This selling tool is being produced by the Navy with the collaboration of the Army and Air Force chaplains and the Protestant Church-Owned Publishers' Association. This filmagraph will tell why the program was set up, how it operates, and the good materials that are available for all age levels. It is called "Unified Protestant Sunday School Curriculum" and it will be available next September, or perhaps sooner. It may sell the program so well that we shall see some use of these unified curriculum materials in civilian as well as in military churches. The clever art work, along with a convincing narration, will do a real selling job, I am sure.

Two other program-selling films also are now in the production stage by the Navy chaplains. Their recruiting film, "Clergymen in Uniform," was so successful that they are putting out a new one to show in places where the earlier film has had its run. The new film, entitled "The Chaplain Comes Aboard," will show chaplains getting their preparation and then show them in action with the Navy and the Marines on all kinds of missions as they carry on their challenging ministry to the sea-going services. This will be out in June or July.

The other program-selling film, now in the mill, is called "The Golden Moment" and it deals with the character education program. This program touches every man and woman in the naval service. The character education or character guidance program itself makes liberal use of audio-visual aids, such as films, filmagraphs, recordings, and flannelboards. "The Golden Moment," therefore, will be a film which includes clips from other films and several scenes of classroom situations where visual aids are in evidence. The

*President, International Society of Christian Endeavor; Supervisor of Production of training films for the United States Navy.



new film is intended to sell everybody inside the Navy and outside on the value of a strong and extensive character education program. The Navy chaplains confidently expect that it will do the job. It will be completed in May and distributed shortly thereafter.

Church Management: May, 1954

How would you sell people on the idea of going to church worship services if they can't get into the sanctuary because of the crowds? The Metropolitan Memorial (National) Methodist Church of Washington, D.C. is faced with this interesting problem. On a recent Sunday, the Attorney General of the United States and three U.S. Senators were among those unable to get in at the eleven o'clock service. The ninety-three service was just about as crowded. Perhaps the obvious answer is to build a bigger church building but that takes time and money and their educational plant needs to be paid for.

Well what about a film for this situation? That happens to be the solution which is about to be tried. Television cameras are to be set up—one aimed at the preacher and the other aimed at the choir. It will be a closed circuit arrangement which will produce a film. In the process of producing the film, the overflow crowds in the basement or elsewhere will be able to see and hear everything that goes on. The film will be available later on for an "after service" presentation and for special screenings as required. It might even be used to take to shut-ins. The chief advantage will lie in the fact that people in overflow rooms or outside who had been able just to hear the service by loudspeakers will now, by watching the scopes, be able to see as well as hear. Additional uses for the kinescope, which makes a fine pictorial record of the service, will be interesting to explore.

Most assuredly, the film is not the solution to every problem. It may not be the best means of selling every program that comes along. It does, however, offer a lot of possibilities and has proven itself in many a situation. If you have something to sell and somebody says, "Let's see what you have to offer," it is a comfortable feeling to be able to pull out a film and say, "Here it is. Take a good look."

CONCORDIA FILM WINS AWARD

"Faith of Our Families," produced by Concordia Films, Saint Louis, Missouri, has just been awarded the 1953 family worship film award of the National Evangelical Film Foundation, Glenside, Pennsylvania. The 40-minute "how-to-do" film on improving the daily family circle was produced in answer to many requests from pastors, churches and Christian families.

Formal presentation of the award will be made at a banquet May 14 and at the same time the "Christian Oscar" will be presented to Nelson Leigh, who played the part of the pastor in the prize winning film. He was selected as the "outstanding film character."

Special Events Calendar

FOR JUNE 1954*

June

- 1-30 Dairy Month
- 1-30 National Ragweed Control Month
- 3 Memorial Day (Confederate). Legal holiday in Kentucky, Louisiana, and Tennessee (Confederate Decoration Day)
- 3 Jefferson Davis' Birthday. Legal holiday in 10 Southern States
- 4 Old Maid's Day
- 6 International Shut-In's Day
- 6 Son's Day
- 6 Whitsunday (Pentecost). Religious
- 12-19 Let's Play Tennis Week
- 13 Children's Sunday
- 13-19 National Flag Week
- 14 Flag Day. Presidential Proclamation. Legal holiday in Pennsylvania
- 17 Legal holiday in Suffolk County, Massachusetts (Boston), Bunker Hill Day
- 19 Expectant Fathers' Day
- 20 Father's Day
- 20-26 National Swim for Health Week
- 20-26 National Bow Ties Week
- June 21-July 20 National Iced Tea Time

* U.S. Chamber of Commerce, Washington, D.C.

ARE YOU A "SNIPPING" READER?

Ordinarily we reserve pats on the back for another section, but a letter from Mrs. Wayne M. Barron, San Diego, California, seems to coin a phrase which we think applies to many readers of CHURCH MANAGEMENT. Speaking of the pastor of the Pacific Beach Presbyterian Church in San Diego, Seth Albert Parker, she said he "is a snipping reader of CHURCH MANAGEMENT. He cuts so much from it for his files each month that I can no longer even borrow his copy for a few days. Have my own now anyway." We suspect most of our readers are of the "snipping" type. Anyhow, if you are not, we suggest the snip and file habit as one that will be helpful over the years. A good CHURCH MANAGEMENT file will help with administrative duties, the building program, sermon making, and the various other pastoral duties.

IN SUBURBAN LAKEWOOD, OHIO . . .

One of Methodism's Great Churches

ROBERT A. FANGMEIER*

ONE of Methodism's greatest and largest churches is purposefully matching strides with the population shifts and growth of the industrial community of more than a million and a half people in Greater Cleveland, Ohio. Located in Suburban Lakewood, on the shores of Lake Erie, the 3,800 member congregation has just completed a \$480,000 building program. The church's activities fill the lives of the people spiritually and socially, from cradle onward. And the people fill the church in a seven-day-a-week family program.

The seeds of Lakewood Methodists go back to early post-Civil War days when the area was the refuge of the wealthy who were pioneering in Cleveland's boom in shipping, coal, iron and steel. There are still many well-to-do families in the 75,000 population of Lakewood, but mainly a Sunday morning congregation is dominated by those of moderate income in the professions, business and industry, including many factory and office workers.

It was these latter day Methodists that looked in another post-war period (World War II) at an overflowing sanctuary as well as at bursting and inadequate church school facilities. Cleveland continued to grow. Ford and Chevrolet, to mention the best known,



moved additional plants to "the best location in the nation." These and other plants followed the growing pattern of building on the city's outskirts. This, together with the continuing movement away from the inner city, placed a heavy responsibility on suburban Protestantism.

Lakewood Methodist took up the challenge during the ministry of Dr. Harold F. Carr, under whose leadership the giant building program was started and completed. When he was called in December 1952 to become President of Iliff School of Theology, Denver, Col-

orado, the thriving program was continued and expanded by the present minister, Dr. George Albert Fallon.

The building program highlights the service motive of Lakewood Methodists. Over \$260,000 went into the new modern religious education building to meet the needs of the hundreds of young couples and their children. Average attendance is about 800 in the church school which operates a double-period, 9:30 A.M. to noon program of worship, study and play.

With the educational double-period program geared to care for youngsters

*Managing Editor of Church Management.



The Church Parlor has as its central motif a painting, "Christ Healing the Sick." Decorations selected by the ladies.

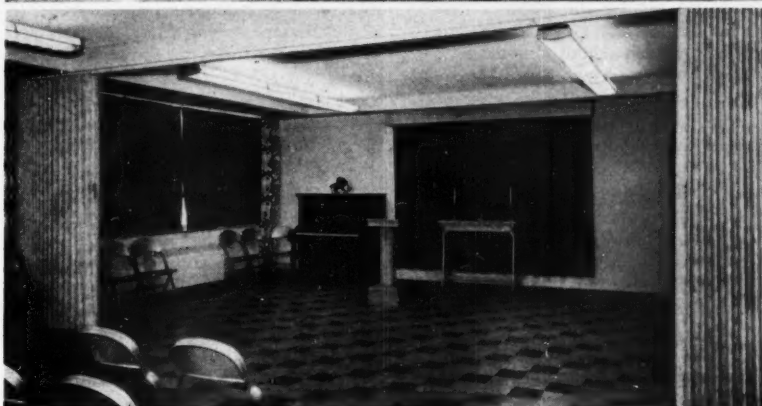
through the sixth grade (eleven years) all morning, parents may attend church services without worry or a costly baby sitter pattern of life on Sunday morning. The children are provided with juice and cookies from a "snack kitchen," the smallest of three food preparation units in the building. Older children attend school for an hour, after which they are free to attend services.

FROM BIRTH UP

Dr. Fallon, on viewing the educational facilities for the first time, remarked, "We can take care of them from birth to two years." The room which evoked this response was the "crib" room where the actual starting age is just under the pastor's expectation at six weeks. Cribs are available for a dozen babies each Sunday, with play space for toddlers up to two years. Five registered nurses, all church members, volunteer their services in one-hour shifts each Sunday morning.

The double-period program continues in the "first grade primary" room where up to forty children six and seven years of age can be accommodated. A worship center, Bible pictures, maps and literature emphasize the worship and study aspects of the program. A wide variety of games are also in evidence, often of a type to back up the religious experience. Similar facilities, consistent with the age level, make for a well rounded religious experience for all other children until they reach the age where attendance at church services is desired.

For junior and senior high school children there is a well equipped "youth assembly" room which at present also doubles as classroom space. After a general worship program, a folding door is used to divide the room for study. About forty individuals meet in each of the two sections of the assembly hall. As many as 110 children can be han-



Upper: Girl Scout troop listens to lecture in the Fellowship Hall. Lower: Youth Assembly Room. Note the folding partitions to provide class rooms.

dled in the whole room for assembly purposes. Like most other classrooms at Lakewood Methodist, the room has sizable cabinets for storing literature and equipment. In addition, there is fluorescent lighting, also a feature of many other rooms.

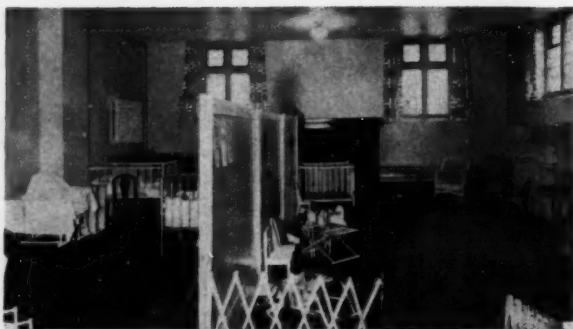
YOUNG PEOPLE'S PROGRAM

This Lakewood church is seen going all out for its young people in another

room in the building program. Big "Fellowship Hall," which seats 250-300 for dramatic presentations and youth conferences, also is used for scouting. The church sponsors boy and girl scout troupes, cubs, and campfire girls. The hall also serves as a game room and is lined for shuffleboard, volley ball, and basket ball, for which there are back boards which may be lowered and adjusted when the hall is to be used for



A conveniently located reception room, with pleasant receptionists, serve the guests.



The Crib Room



The New Kitchen

assembly or dramatic purposes. Folk games are among the popular uses of the hall which also is a party haven for graduating high school seniors.

A large and beautiful "reception room" has a functional purpose in the educational plans of the church. An office secretary or volunteer is on duty here each Sunday morning for the purpose of directing newcomers to the proper class. The room was planned to take care of new parents and children who normally get lost in the well meaning confusion which exists in most churches on Sunday morning.

THE FEMININE TOUCH

The touch of Lakewood's ladies is noticeable throughout the new structure. They selected the drapes which lend distinction to many of the rooms in the educational building. And when it comes to eating, the surprisingly complete food service facilities indicate that they were consulted in the planning.

Members admit without embarrassment that "Methodists are the eatingest people." In February 1954 a record number of 4,530 meals were served, which would seem to bear this out. On a Sunday evening, for instance, four pot luck suppers may be in progress at the same time, to care for three adult

sessions and a youth group. Throughout the week as many as four or five full scale dinners serving from one hundred to six hundred may be scheduled. Then there are the women's circles, twenty of them with twenty members each. There is at least a snack here, too, which is not included in the total. As busy as the two big kitchens during the week is the snack kitchen which serves the children on Sunday morning. It has been estimated that Protestant churches throughout the country serve more meals in a month than do the nation's hotels. Lakewood takes care of its share of the total, although the love of breaking bread together would seem to be a part of the total Protestant tradition.

Such a giant food service program could not be accomplished without the finest of equipment. The new modern kitchen on the first floor sparkles with the best. This is the smaller of two kitchens. In it you will find an automatic dishwasher, a good range, and adequate refrigeration equipment. There is even a dishcart since the kitchen serves the Gray Room, and sometimes Fellowship Hall, which are not adjacent to the kitchen. This separation was by design so that dishwashing and cleanup could go on simultaneously with the after-dinner program.

An older kitchen and the largest dining room are located in the basement. Food service has been modernized and the church is in the process of purchasing a new commercial refrigerator. The dining room, the gift of a layman, William Daniels, was developed at a cost of \$25,000. It serves up to six hundred people and has over 6,000 square feet of space.

Many other features of this big new educational and social plant speak of the fullness of the church's program. There is a reverence about the "parlor" beautifully constructed around the picture of Jesus healing the sick. This comfortable meeting room has a real spirit of worship about it. The Yoder Chapel was formerly a Sunday school room, remodeled for about \$15,000. It takes care of smaller services and marriage ceremonies.

Working with the many interested congregational groups, Ward and Conrad, Cleveland architects, planned the entire structure with the latest educational techniques in mind. The building follows the best in post-war developments used in public school buildings. This is true of window treatment and acoustical arrangements, to mention some of the more obvious improvements

(Turn to page 58)



The large dining room offers 6,000 square feet



Movies come out of the dark... onto your desk...for convenient study

The remarkable projector in the illustration above is the Kodascope Analyst, designed especially for critical motion-picture study. One of the Kodak line of 16mm. projectors, it features a built-in Daylight Projection Viewer that makes possible desk-top film study, even in fully lighted rooms.

The Analyst has the same superb optical system, the same convenient built-in-case construction, and the same exclusive pre-lubrication feature as the Pageant Sound Projectors. But this 16mm. *silent* machine has many unique features that equip it fully to meet the exacting requirements—and the arduous conditions of use—of motion-picture analysis.

For example, the Analyst has separate motors for forward-reverse operation and for its powerful constant-blower cooling system. As a result, it is capable of *repeated, instantaneous* reversals with complete safety for film and projector. It has a remote reversing switch for quick, convenient control at a distance from the projector. And it can be used for normal screen projection as well as desk-top viewing.

If your projection requirements include critical 16mm. film study—for such purposes as sports analysis, editing, or note-taking for lectures—or if you'd like maximum convenience in small-group showings as well as in large-room projection... the

Kodascope Analyst is *your* projector.

Kodak projectors for every 16mm. need

Your Kodak Audio-Visual Dealer will be glad to put the Analyst through its paces for you. And ask him, too, about the Pageant line itself—two economical 7-watt sound projectors, two single-case 15-watt machines, and two two-case 15-watt projectors. He'll show you how Pageants lead the field in all five of the most important sound-projection characteristics. *And yet, each Pageant model is the lowest-priced projector in its class!*

Kodascope Analyst Projector, \$295. Kodascope Pageant Sound Projectors, from \$375. (Subject to change without notice.)

What A-V experts say about Pageant pre-lubrication

"Maybe the best proof of one projector's immunity to the oiling problem is the twelve Pageants we supplied to a steamship line. Ever try to find just the right lubricant in the middle of the ocean? PERMANENT LUBRICATION—that's one big reason why they bought Pageants!"

Milton Stark
Stark-Films
Baltimore, Maryland

"Feature for feature and dollar for dollar, the Kodascope Pageant Sound Projector is outstanding. Add exclusive pre-lubrication to this and the Pageant is tops. No other 16mm. sound projector stops trouble before it starts."

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Joy and Suffering

ALBERT D. BELDEN*

IN this third study in the paradoxical nature of Our Lord's teaching, we come now to the profoundly important question of the Christian disciple's adjustment to the problem of suffering and the joys of living. This great paradox is exquisitely laid out in two contrasted sayings of Jesus. The first at Caesarea Philippi, as recorded by St. Matthew in his 16th chapter. The second from Our Lord's conversation with his disciples just before Gethsemane. "If any man would come after me, let him take up his cross and follow me." "These things I say unto you that my joy may be in you, and that your joy may be full."

Grave Types And Gay

It is a very interesting question as to whether the typical Christian should be predominantly grave. We know how these two types seem to alternate in Christian story. Are we to be happy and carefree with St. Francis ("God's troubadour"), or are we to be solemn and sober with Cromwell and his Ironsides. There could scarcely be a better description of people who felt it wicked to laugh than "Ironsides". Are we to be quiet and grave with the Quakers in their traditional grey attire and cult of silence, or are we to be boisterous and triumphant with Billy Bray, the Cornish evangelist? It is said that Billy Bray was once returning from a preaching engagement when some friends of his who thought he was much too cheerful tried to frighten him by hiding behind a hedge and making hideous noises. "Who is there?" cried Billy Bray. "The Devil", was the reply, in as hollow a tone as possible. But was Billy Bray dismayed? Not a bit! He clapped his hands and danced with joy, shouting, "Praise God, I didn't think the Devil was so far from me!" What can you do to depress a man like that? Are we to believe with the Christian Scientists that "everything in the garden is lovely,

even the worms!" or are we to believe with the Christian Socialists that the world is a riot of injustice whose tragedy is to be met with grim set features and dogged self-denial?

Human Barometers

We must admit that most of us do not fall into either of these types. For the most part we simply register the weather of life. We are like the barometers on the walls of our houses—we simply record the sun when it shines and the rain when it pours. We go up and down with circumstances like flotsam and jetsam on a heaving sea, and for this reason the world doesn't take much notice of us. It hasn't much use for people of God who, professing to know him, show no stability in their emotions. We are too much like themselves in this matter, and I ask your pity for the worldlings who have nothing but the weather! They have no chart or compass, no harbour or port. Life is for them just a succession of good events and evil, one thing after another, ups and downs, till they are lost and bewildered by an ever-changing fortune. Have we no message for people in such a plight?

There have been two outstanding types of modern youth in whose experience we may see this great dilemma of joy and suffering operating like a shuttle in real life. It is worth while looking briefly at the natural history of these types; namely, those who begin with pleasure and those who begin with pain. Your pleasure-mongers very soon discover that the inherent selfishness of their course of life leads to a steady gravitation of their pleasures in the direction of bodily lusts, the inevitable result being satiation, with a harvest of frayed-out nerves and worn-out tempers, until a steady deepening shadow of cynicism spreads itself over their life. "Fill up the cup!" "One more drink won't do us any harm!" "On with the dance!" "Let's have another little fling!" "But life, you know, is really rotten!" That is their final verdict. Your gay comedian, swung on the dilemma of joy and suffering as it lies imbedded

in life, becomes your hopeless cynic.

But is this more tragic than the fate of the other type? Your brave crusader for social justice starts out with too simple a view of the world. Black is black and white is white, and there are no shades in between. Heroes are heroes and villains are villains, and human issues are plainly moral. But before long he finds himself up against a prevailing policy—alas! much too successful—on the part of his clever elders, known colloquially as "debunking". He discovers Mr. Lytton Strachey, for example, and his effective disposal of the haloes of conventional heroes. He discovers that the black is all spotted with white, and the white all spotted with black, and there are greys and greens in between. He finds that human affairs are not straight cross-cuts, but, alas, all criss-crossed and badly mixed up. He finds that a church that should be in the vanguard of social change is simply not interested, and that a revolution out for an ideal social order takes the short method of cutting throats. He finds that people who have the right cause, often have the wrong spirit, and that folk who have the wrong cause often have the right spirit and method; and a vast confusion settles upon his idealism. Your brave tragedian is often turned, by the dilemma of joy and suffering, as its lies imbedded in life, into your callous seeker for pleasures and fortune. Many of us stand, doubtless, between those two types, with a foot in both camps; and we stand first on one foot and then on the other. The only Master of the riddle is Jesus Christ.

What is his secret? First let us appreciate the fact that Jesus is the most tragic figure in history. If you were asked to identify the blackest spot of all human record, you would go to that Cross on Calvary where the purest and best that this world ever knew was done to death with cruel and dastardly treachery. Christ was indeed a "Man of sorrows and acquainted with grief." He comes to mankind with pierced hands and feet and a crown that is made of thorns. If we do not want to suffer, we

*Congregational minister, London, England. Author of "Pax Christi" and other volumes.

must keep clear of Jesus, he is dangerous. All human suffering belongs to him. He is forever seeking it out, claiming it for himself; and if we follow him he will take us with him.

The Happy Christ

But this suffering Son of God is also the happy Christ. His joy appears on almost every page of the Gospels. We recall that when the Pharisees asked why his disciples did not fast with solemn visage and tragic demeanour, like the disciples of the ascetic John the Baptist, Jesus replied smilingly: "How can the men of the bride-chamber fast while the bridegroom is with them?" It is as though, for Jesus, his gospel went to the sound of wedding bells.

Similarly, the famous Sermon on the Mount begins with a series of recipes for happiness! Nine times over Jesus deals with the problem, "How to be happy though good." Is it anything of a shock to us to find rich humour in our Lord? At least it shows the utter peace which was in his soul, the glorious glad freedom in which his spirit rejoiced amid the deep suffering of his life. What is more, this incorruptible joy of Jesus mounts higher in the Gospel story as the last grim tragedy approaches. "After they had supped," we read, and before they passed over the brook Kedron into Gethsemane, "they sang a hymn." We know what that hymn was. It was the Jewish "Hallel" with its paean of "Hallelujahs". That is the way a man should go to his death—with hallelujahs on his lips. We have woefully misunderstood, under the pressure of theological theory, the so-called cry of dereliction from the Cross—"My God, My God, why hast Thou forsaken Me?" It is simply the opening verse of Psalm 22, a psalm upon which Jesus, according to his habit when in great crisis, was staying his soul. There is no reason to believe but that the whole psalm was in his mind, and if you read that psalm you find it culminates in a great cry of victory which is curiously akin to that later loud cry from the Cross—"It is done!"

What was the secret of this power in Jesus to weave joy and suffering so marvellously together? It can be simply stated, and here is the reconciliation of our paradox. For Jesus neither joy nor suffering were really important, but only the purpose of God. He fixed his gaze upon a goal that lies beyond the weather of life. Like a brave ship putting out to sea, he took sunshine and calm, wind and storm, the fair and the foul, and used them all in order to prosecute his voyage; but it was the desired haven that mattered, the harbour or port for which he was sailing—namely, the achievement of the will of God within his own personality as

character, and outwardly as the Kingdom of God, the divine social order upon earth. There is no other way of triumph over the weather of life.

The Cross of our Lord exhibits the perfect reconciliation of our paradox. Cross of torture though it be, blackest spot of human history as it is, yet the glowing happy purpose of his spirit has transfigured it into the world's hope and made it radiant with an undying love. In this supreme achievement Jesus reaches the heart of his revelation of God. He challenges us to detach ourselves from the joy element and the pain element in life and to let these things become purely incidental. If they come, we must take them as they come—but give our souls and all our lives to the Divine Purpose. Only as that flourishes in our being and life can we pass beyond joy and suffering and know beneath every experience the "peace that passeth understanding" and the "joy unspeakable, and full of glory."

SUNDAY SCHOOL WORKSHOPS THIS SUMMER

The latest in pedagogical procedures and techniques will be available this summer to hundreds of Christian workers attending seven workshops sponsored by Scripture Press Foundation. Workshops are planned on a practical, "how-to-do-it" basis. Each session is under capable leadership.

Summer Bible Conferences where the workshops will be conducted, are: Mount Hermon, California, July 11-18; Highland Lake, New York, August 7-13; Ben Lippon Conference, Asheville, North Carolina, August 9-14; Maranatha Bible Camp, North Platte, Nebraska, August 15-20; Winona Lake, Indiana, August 23-27; Gull Lake, Michigan, August 25-27; and Lake Louise, Toccoa, Georgia, August 29-September 3. Further information on the conferences may be obtained from Scripture Press, 434 South Wabash, Chicago 5, Illinois.

Village Zoning Against Churches Void

ARTHUR L. H. STREET

FOR two independent reasons a New York village ordinance, excluding establishment of churches and other places of public worship was void, declared the New York Supreme Court for Nassau County, Special Term, Part II, in the case of North Shore Unitarian Society, Inc., v. Village of Plandome, 109 N.Y. Supp. 2d 803.

Early in the year 1951, the plaintiff, holding property and temporalities of a Unitarian congregation, acquired land on which it was then entitled to erect a church. But before erection was attempted, the village trustees so amended the then existing zoning ordinance as to forbid construction of church buildings in the area involved.

The Society successfully sued to have the amendment declared to be invalid. The court declared:

"First, the court does not believe that any municipality in the State of New York may, by enactment of a zoning ordinance, wholly exclude from its borders churches and places of public worship. In the court's opinion, such an ordinance would not substantially pro-

mote the health, safety, morals or general welfare of the community." (Here, the court cites decisions of the highest courts of Texas, Nevada, Arizona and Ohio in support of its conclusions.)

"Secondly, this ordinance is arbitrary and discriminatory in that it excludes churches and places of worship although permitting uses including village and municipal buildings, railroad stations, public schools and club houses which would entail in an equal or greater degree the harmful or undesirable results which, defendants argue, may flow from the use of plaintiff's property for the erection of a church. For that reason, the case upon which the defendants principally rely, *Corporation of Presiding Bishop of Church of Jesus Christ of Latter-Day Saints v. City of Porterville*, 90 Cal. App. 2d 656, 203 P. 2d 823, is not persuasive authority herein. In that case, an ordinance was upheld which excluded places of worship from a residence area wherein the sole permitted use was single family dwellings although, in other areas of the municipality, churches were permitted."

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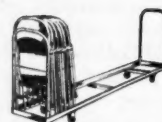
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Church Management: May, 1954

Film Strips for Your Library

WILLIAM S. HOCKMAN*

AUDIO VISUAL AIDS COLUMN

Next month Mr. Hockman, author of "Projected Visual Aids in the Church," and consultant in religious visual aids will start a special column given to that theme.

A-V LIBRARY

IN building a library of filmstrips for the church, several principles should be followed. They concern a) quality; b) utility; and c) durability. Quality relates first to the pictures. Buy filmstrips that have good pictures, that are attractive and say something. If they are hard to see, difficult to make out, the quality is off. Next, quality relates to content. Does the filmstrip get something important said about something important to the church? Don't expect one filmstrip to say everything. A good filmstrip, long or short, centers on one subject and sticks to it. Quality also relates to the commentary. Some are printed, some are recorded, and some commentaries are right on the filmstrip itself. In whatever form, does it get something said well? Does it give you enough information so that you can make up your own commentary; or develop your own questions for discussion?

Utility is important, and some filmstrips are easier to use than others. Those with commentaries on tape or records are harder to use. They take more experience to bring off a good job. They require more equipment and thus much more preparation, but most of them are worth this extra bother. But, don't get top-heavy with this type. Add them after experience and understanding begins to develop. Beginners will do better with the simpler ones. All will require careful preparation for the best results. None are automatic—they must be used; not just shown.

Durability has two aspects: how well it will last, and, how long it will be useful. Filmstrips are relatively fragile. They scratch easily. They finger-smudge easily, too, and all users should



WILLIAM S. HOCKMAN

use care in handling and in projection. Unless the projector runs smoothly, something is wrong with the threading. Don't go ahead. You may damage the strip badly. Taped and recorded commentaries are fragile, too, and must be used with great care. Therefore, think of durability when you buy. What kind of care will your filmstrips get in your church? Next, durability refers to useful lifetime. If it is dated, its life is short. Buy the timeless ones, those good today and tomorrow. Those that deal with the Bible, missions, moral problems, family relations, will be needed year after year.

Don't Be Allergic

In building the library, don't be allergic! Some people write off the cartoon type of drawing as a total loss. That is bad. They are allergic to this style. It can be effective. It all depends on teaching intent and subject matter. Others will have nothing to do with black and white filmstrips, thinking color has everything. This is a fallacy. Don't be allergic to black and white. Some should be in color; others ought to be in black and white. Here again it is the essential nature of the content that determines the question of color. Don't be allergic to captions. Just learn how to use them. Don't assume that recorded commentaries are best. Used as is, they clip the wings of creativity, and

indulge your laziness. The filmstrip can, and ought to have many formats, so don't be allergic to some one type.

Now for some filmstrips which you may acquire for the church's A-V library. The capitals in parenthesis after the title is your key to the producer. They are listed together at the end of the article. First consult your local dealer. Buy through him. If unable to do so, write to the producer.

Study this list. Think of your special needs. Buy first what you need most and will use most often. Remember, you can't beg and borrow in this field. After all, would our Master be pleased at seeing us get by in our teaching with small concern and less financial outlay?

Prices vary and are therefore not given. Color filmstrips tend to run around five dollars; others less. Recorded commentaries usually double the price or more.

Sea Shells and Cocomanuts (CSP)† came out last summer. It has been widely appreciated. In 26 color frames it tells a charming story of some Puerto Rican children and an understanding missionary. No denominational reference. Has human interest and appeal. For Primary children and up. Even adults will like it. Has many uses. Printed script. While easy to use, it has great possibilities in the hands of those a bit creative.

Sunday Around The World (JCME) has 37 frames of good artistic drawings in color. It shows people going to church on Sunday in all parts of the world, with the accent falling on children. It can be used to show the different kinds of churches people have; to show the ways they travel to church; to show the various kinds of offerings they bring, etc. Especially suited to Juniors, but easily used with Primary children. Those with imagination can use it with Junior Hi youth.

Judah Touro-Friend of Man (CJE) tells the story of a great American of another faith. In inter-faith education, let us get down to cases. Generalities and pleasantries are not enough. Here in 31 artistic drawings in color we can meet a truly fine American. Citizen of New Orleans about one hundred years ago, his generous and intelligent benevolences continue on. Useful with Juniors and up. There is a user's guide and a printed script. When our children are drenched with crime and cheapness from radio and TV, let us give them greatness and goodness in the church school.

The Visiting Teacher (CPH) shows the church school teacher why she should call on her children in their homes and shows her how to do the job. This 61-frame black and white filmstrip has attractive stylized drawings,

†Code interpretation follows at end of the article.

*Consultant in Audio Visual Aids, San Anselmo, California.

with the script right on the screen, making it easy to use. It is just the thing for the Sunday school council, for a parent-teacher meeting, and will help all who see it understand the art of making a home call. Excellent for use in training schools.

The Art of Church Ushering (UN) can be used in training every crop of church ushers, and in polishing up the performance of the present squad. In many churches this needs doing, but the minister or chief usher is stymied in finding a way to approach this touchy subject. In 30 frames of black and white drawings many of the right and wrong things are touched, with the accent falling on the positive. When used, more emphasis should be placed in the usher's need to take the initiative as the churchgoer is approached. Here is one filmstrip the minister will give thanks for, not because it is perfect, but because it will help his ushers to improve their performance. There is a printed commentary.

Bill's Decision (GBB) is a 79-frame filmstrip with stylized drawings in color telling of the visit of a Junior boy to his uncle's farm. Out there he learns why his uncle does not approve of smoking and drinking. Bill gets another slant on drinking and smoking when his older cousins, one a medical student and the other a social worker, come home for a week-end. Bill runs into temptation, but comes through right side up—thanks to a good example plus some facts. There is a guide for the user which contains a printed commentary, or it may be secured with a 33½ recorded narration. For older Primary, Junior, and Junior Hi, if carefully used.

Story of Our Bible (PP) contains 58 frames of black and white photographs and line drawings showing how the Bible originated, came to be written, collected, translated, printed and used from the earliest time down to the present. A brief section shows it being used around the world and in a number of ways. The age range is Junior and up, and there are useful suggestions in the guide and printed commentary. Since the Bible is central in religious teaching, here is a basic and undated filmstrip which can be used in many ways in the church school and the youth program.

Using Filmstrips In The Church (CSP) shows in 60 photographs and cartoon drawings how filmstrips can and should be used in the work of the church. It is just the thing for a teacher's meeting and for training courses. It can be used more than once by changing the emphasis. The perspective is broad and the attitude friendly, and both the experienced and the beginners will learn from it.

(Turn to page 87)

LEADERS CAN BE DEVELOPED

Essentials of Leadership

JOHN EDWARD LANTZ*

"Leaders are born, not made." This is an old adage that many people repeat today and still believe. Somehow we cling to the idea that we can do nothing to develop leadership either in ourselves or in others. A common complaint heard in our churches, schools, and communities is that we have no leaders. But at the same time we adhere to the ideals of democracy and believe that real leadership can and does reside in the common people. We believe we can solve our own problems and chart our own courses better than having someone else make our decisions for us.

A belief in this kind of democracy carries with it the conviction that each one of us is a leader in some area of life and that our qualities of leadership can be developed. The maxim that leaders are born and not made does not hold water. Like many other proverbs, it expresses a half truth, the truth that some persons seem to be endowed by nature with more qualities of leadership than others. Yet a person who has few or many talents of leadership must use what abilities he has if these are to grow and develop.

Every person has leadership potentiality, and this potentiality can be cultivated by utilizing proper goals and methods. A leader needs to prepare himself personally before attempting to lead a group in any kind of endeavor, be it physical, mental, social, or spiritual. First he needs to adjust his personal attitudes to make them compatible with the nature and purpose of the group. To do this he must analyze the kind of group he is to lead—the age of the members, their sex, their interests, their vocations, their intellectual and spiritual backgrounds. He must also bear in mind what he hopes to accomplish in leading the group in relationship to what the group expects him to accomplish. It sometimes happens that the leader wants to accomplish certain objectives which the group does not want effected. Consequently, a clash of purposes ensues.

*Minister, Lowell Heights Methodist Church, South Bend, Indiana. This article supplements the three earlier published this year under the same authorship.

If the leader desires "to bring the group around to his way of thinking" he should change his attitude before attempting to lead the group, or be prepared for a rough-and-tumble experience, for disappointment or failure. If this is his main purpose, he should recognize it as much and admit what he is up to.

The leader should think of himself as a member of the group, but as a member in a position of leadership. He should try to dispel any feeling of inferiority or superiority. He should identify himself and his purposes with those of the group, and think of and refer to them as his—for if he cannot do this conscientiously, he cannot honestly accept a role of leadership. In short, we can say that a democratic leader should cultivate the following personal attitudes until he possesses them as basic character traits:

1. A democratic attitude, the ability to give and take. This includes the ability to give and take honors, ideas, and suggestions.

2. An attitude of helpfulness without being paternalistic. The leader is in a position to help each member of the group as a leader and friend, but not as a boss.

3. An attitude of identifying himself with the group and its purposes. His whole life should be related directly to the life of the group.

4. A brotherly attitude, always exhibiting and helping others to manifest a spirit of good will. This is mandatory in order to develop a wholesome fellowship among the members—a duty of each democratic leader.

5. An attitude of hope and confidence in the group and its members. The leader should express confidence in the members and expect them to confide in him. In fact, this is one of the most effective ways of developing confidence when it is lacking. The leader should also encourage a spirit of mutual trust among the members themselves. This is necessary to build group unity and make possible a constructive program.

6. An attitude of honesty and truthfulness. The leader must mean what he

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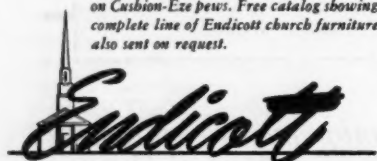
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says. He cannot make empty promises. He must keep his word if he is to maintain the respect of his followers.

In addition to cultivating desirable personal attitudes, the leader must develop certain basic skills to carry on his work. Paramount in his kit of skills is the ability to think in terms of group leadership. He needs to be able to analyze group problems and perceive the various implications involved, and after understanding them, offer positive suggestions for their solution. As leader, he is expected to take the initiative in solving perplexing problems which confront the group. He needs to present them to the group for consideration in a manner which it can understand and utilize in working out positive solutions. The leader is not necessarily expected to have answers to all the problems, but he is expected to have available resources in experience and knowledge and thinking ability which help in discovering the answers.

The leader also should be able to sense needs and concerns which are covert, that is, beneath the surface of conversation and recognition. He should be able to locate them, evaluate them, express them, and help to solve them. The leader should know that every group has two levels of group life: the conversational level and the personal relations level. The second level, which is partially sublimated, frequently causes volcanic eruptions in the conversational level.

Thinking skills may be summarized thus:

1. *The ability to think in terms of accomplishing group objectives.*
2. *The ability to locate, analyze, express, and solve group problems.*
3. *The ability to utilize personal experience, knowledge, and skills as resources for the good of the group.*
4. *The ability to help other persons think individually and collectively—to develop "group thinking" rather than doing all the thinking for the group.*
5. *The ability to arrive at intelligent decisions and wise conclusions.* Some so-called leaders can never pin things down, but leave everything up in the air, in a state of indecision.
6. *The ability to think with other people but not for them.* Allow them, yes, encourage them, to do their own thinking. Put the responsibility on them to think through certain problems and ask them to make reports and recommendations for their solution, and then make sure that their viewpoints are respected, even though disapproved and vetoed.

Another set of skills the democratic leader needs falls in the area of language. He should be able to speak loudly enough so that everyone can easily hear him. He should be able to control

his voice and utilize it to accomplish his task. He should be able to modulate it sufficiently to express his feeling and meaning. He should have a command of words and be able to say what he means, that is express his ideas accurately and adequately. He should be able to pronounce and enunciate words clearly and correctly, and to speak in such a manner as to command the attention and respect of his auditors. And, above all, he must be able and willing to use his skills in language for the welfare of the group and not for purposes of self-aggrandizement. He should be able to help others express themselves adequately by re-phrasing what they said; by asking them to speak louder or not quite so loudly, and even discourage the garrulous from talking incessantly and encouraging the timid to speak more frequently and more boldly.

A fundamental basis of effective group work is the ability and willingness of each member to understand each other member. The elemental requirement in accomplishing this is to help each member say what he means and mean what he says—and this involves an accurate and adequate use of the spoken language. And upon this foundation of language common understandings, aims, and purposes are built, and common satisfactions achieved.

We can summarize these essential language skills as follows:

1. *Possess an adequate vocabulary to express problems and aspirations of the group.* Since the jargon of a medical group is quite different from that of a CIO Union, the leader must possess the vocabulary utilized by the group he is affiliated with.
2. *Be able to use this vocabulary to express personal and group thoughts and feelings.* He must be able to say what he means—have at his tongue tip the right words at the right time.
3. *Be able to pronounce and enunciate words clearly and correctly.* By clearly we mean all the syllables distinctly enough to be easily heard, and by correctly we mean pronounce them acceptably.
4. *Effective use of one's vocal mechanism.* A controlled voice which is adequate to deal with any situation which may arise, and to deal with it graciously yet effectively.
5. *Proper use of the body as to posture, bodily movement, and gestures.*

The two ingredients of leadership are the acceptance of responsibility and the development of skills sufficient to execute that responsibility. In this sense each one of us is a leader and have opportunities for becoming better leaders than we are.



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TAPE RECORDER IS A VERSATILE THING

Accessories Give It Multiple Use

RONALD L. ANDERSON*

ONE of the most versatile tools ever to come into use in the church field is the tape recorder. Its many uses for dictation, music, programs, sermon rehearsal, and Sunday school classroom teaching have become well known. But with the addition of a few well-chosen accessories, its performance in each of these uses can be stepped up remarkably.

Where any special recording application is involved, the right accessory can often mean the difference between minutes and hours, or between merely good results and perfection.

Some 50 accessory items or more are currently available to the tape recorder user, ranging in cost from a few cents to more than \$100. These vary from the more common extension cords, splicing tape and special microphones, to console speakers, bulk erasers, and projector trippers.

While many useful accessories are made by the tape recorder manufacturers to fit their own machines, others are standard equipment in the radio-communications field and will fit nearly any tape recorder. Chances are, your tape recorder dealer or audio-visual supply house will be able to supply your needs. If not, a radio supply house may be able to do so.

A number of the accessory items available are useful in *all* tape recording operations. Low in price, they should be among the first to be considered.

Undoubtedly the single most valuable accessory item—yet the least expensive—is splicing tape. This special, “hard”-adhesive tape (“Scotch” splicing tape No. 41) is essential in tape recorder operation, both for repairing an accidentally broken tape, or for editing. Cellophane tape should never be used, because the “soft” adhesive will ooze and raise havoc with the recording head, in addition to causing the layers of tape to stick together.

Though not absolutely essential, a splicing block for use with splicing tape will facilitate editing. Made from plastic

or metal, they provide a groove for accurate tape alignment, then facilitate a neat 45-degree cut. Cost runs from \$1.50 for a plastic model that adheres to the recorder up to \$6.50 for a precision-machined metal block. These splicing blocks use 7/32” wide splicing tape rather than the 1/2” tape normally used. Considerably more expensive are electrically operated splicers that bond the ends of the tape together using heat. One model sells for \$65.00.

Another type of tape that fills a need is timing and leader tape. Printed in alternate sections of white and plaid (in the case of “Scotch” brand No. 43), it is spliced into a recorded tape at any point where a dead air space of an exact number of seconds is desired. It can also be used to visibly separate a number of selections on a tape. If spliced to the beginning or end of a tape, it allows you to record to the very end of the magnetic tape without its coming off the reel, plus protecting the beginning and end of the recording from damage.

Still another accessory tape is that used for labeling the reels containing recorded selections. A special matte finish on the white tape makes it possible to write on the surface with a pencil, pen, or ball point pen. Thus, even if a reel should become separated from its box—where labeling usually is done—the recording can be quickly and accurately identified.

Idle Tape

Almost every tape recorder user has had the experience of accumulating a collection of recordings with only part of the tape on each reel actually recorded. As a result, perhaps several hours of unused tape are sitting idly by. The solution lies in the purchase of empty reels and boxes, available from the dealer. Since these come in all sizes—for from 150 feet of tape up to 1200 feet—a reel can always be found that will be just the right size for a recording of any length.

Various types of extension cords are also extremely useful to the tape recorder user. Extension power cords will enable you to set up your recorder some

distance away from an outlet. The longer the cord, however, the better quality and the heavier it should be.

Extension microphone cords are invaluable. Since most tape recorders use high impedance-type microphones, a special shielded microphone cable is required. What's more, such a cord should not be more than about 20 feet in length, or it will detract from the quality of the recording. These can also be obtained from your dealer, designed for your recorder, for a few dollars.

Recorders using low impedance microphones permit the use of longer extension cords. To adapt a high-impedance recorder to a low-impedance microphone, a transformer is required. This can be obtained either from your dealer or a radio supply house.

Another type of cord that is extremely useful is a patch cord. This consists of a cord with a plug on either end, or a plug on one end and a pair of alligator clips on the other end. With such a cord you can record directly from a radio by clipping on to the radio speaker leads; record from a phonograph or record player by clipping on to the speaker leads or phono output plug; or record directly from a public address system. You can also play back the recorder through a public address system or another speaker with such a cord.

A handy stand or table for the recorder—especially if it is heavy and needs to be moved about—is a useful item. Three types of stands are generally used. One is simply a table with wood or wrought iron legs. Another is a standard typewriter table equipped with casters so it can be rolled from room to room.

A special type of stand is now available for several recorders which consists of an attractive cabinet enclosing a bass reflex speaker. Not only does it provide support for the recorder, but considerably improves the quality of the sound through use of a large speaker. Cost is about \$50.

Loudspeakers in themselves are valuable accessory items. Some types especially designed for certain tape recorders are available. Standard speakers



It is easy to splice the tape.

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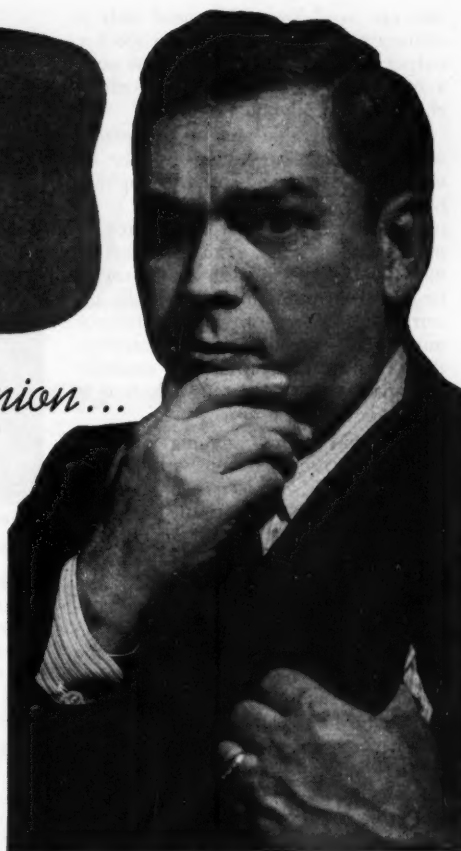
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also are available which need only a connecting cord running to the speaker output on the tape recorder. Some need a special transformer, so be certain to check before buying.

If a considerable amount of speaker volume is a requirement, it may be necessary to use an auxiliary amplifier to power a large speaker. When a recorder is to be used for a source of music in the church, extra amplification may be required. In addition, the use of large-reel adapters—made especially for certain recorders—provide continuous music up to two hours without interruption. Pre-recorded tapes, now available from firms, offer a growing selection of music for church use.

Any type of programming in which the tape recorder is used, virtually demands a mixer. A mixer is simply a device which enables you to "mix" the sound from several microphones. Many mixers take two, three, or four microphones, or up to three microphones and a phonograph. Separate volume controls on each channel enable you to achieve correct balance between the various voices, and the background music, for example. An accessory that should be one of the first obtained, a mixer costs anywhere from about \$5 for a two-input miniature type up to several times as much.

Extra microphones also should be considered. Desk or floor stands for your present microphone will increase its versatility, but the addition of an extra crystal-type microphone (with which most low-priced tape recorders are supplied) or of a dynamic microphone is often worthwhile.

In selecting auxiliary microphones, it is important that the microphone be of a type suitable for the tape recorder which you have. Microphone prices range from under \$10 upward.

Other types of mikes which are useful are non-directional conference mikes which pick up sounds from all sides, and also the small lapel microphones which clip on to the clothing and leave both hands free. These are often used for recording wedding ceremonies.

Still another type of microphone is the contact mike. This is used for recording directly from the sounding board of a piano, or other musical instrument.

Not a microphone, but rather a "pick-up", is available for recording telephone conversations. One type is a flat metal box that is placed under the telephone base, the other a rubber-enclosed coil that slips on the telephone receiver. Prices range from \$5 to \$10.

Recorders can be very useful dictation devices—more useful if equipped with a declutching device for quick-stopping and starting by remote control. Unfortunately such devices are not



Foot controls turn recorder into dictating machine.

available as accessories, but come as standard equipment on a few recorders. To make them most useful, however, a remote control foot switch, that frees the typist's hands for her work, is essential. Cost runs from \$10 to \$15 for a footswitch, while remote control hand switches can be obtained for as little as \$4.

A Dictating Machine

Also a virtual necessity if the recorder is to be used for dictation work, is a

stenographer's earphone. Several types, made by hearing aid manufacturers, are available in the neighborhood of \$10, and in many cases can be obtained through your recorder dealer.

If recorded tapes are to be sent through the mail, a cardboard mailing carton designed for the purpose is recommended. However, the more expensive, but more durable, film mailing cartons can also be used.

With the trend toward increased use of slide films with sound supplied by a tape recorder, devices are now available which enable the tape recorder to automatically change the slides. These will work with any push-button type, electrically operated projector. The device consists of a photo-electric cell unit that is mounted on the tape recorder and then plugged into the automatic projector. White strips of tape stuck to the recording tape automatically advance the next slide as they pass the photo cell. With such an arrangement, the slide film with sound becomes a smoothly flowing, automatic presentation. However cost of such tripper units runs in the neighborhood of \$100.

Miscellaneous accessories include bulk erasers for erasing an entire roll of tape in a few seconds; message repeater units and attachments for playback of a message or tape recorded spiel continuously; also a clock device for automatically turning on the recorder at a pre-set time, then turning it off again.

U.S. Reports On Clergy Income, Numbers

The high cost of living notwithstanding, the ministry showed up on official Government reports in 1950 as among the lowest paid professions. Reports to census takers that year by the clergy indicated a median average income for 1949 of \$2,412, for male clergymen. These statistics by the U.S. Bureau of the Census, based on cash income, found the minister's take home pay more on a par with barbers, blacksmiths and longshoremen than with lawyers, doctors, accountants or architects.

Enumerators also tabulated 168,419 individuals who listed themselves as clergymen in 1950, of whom 6,847 were women. The National Council of the Churches of Christ, commenting on these figures in its "Information Service" bulletin, said "an incomplete compilation of 1950 figures available at denominational headquarters, appearing in *Yearbook of American Churches*, 1951, indicated that there were almost

167,000 'pastors having charges' in all religious bodies reporting. The 1953 *Yearbook*, with figures mainly for 1952, also incomplete, recorded 183,899 'pastors having charges.' This *Yearbook* lists the separate figures for over 200 bodies furnishing figures, out of a total of 261 religious bodies. Bodies not reporting are mainly with small constituencies."

Census Bureau findings concerning clergy income for all faiths were based on a 20 percent sample. The figures, while taken in 1950, were for the calendar year 1949. Eighty-five percent of the clergymen reported an income of less than \$4,000 for the year. Since the figure was for cash income, a somewhat higher total is assumed for ministers living in quarters furnished by the church. The census also may have included persons giving their main occupation as clergymen who had additional incomes from other occupations.

(Turn to page 30)

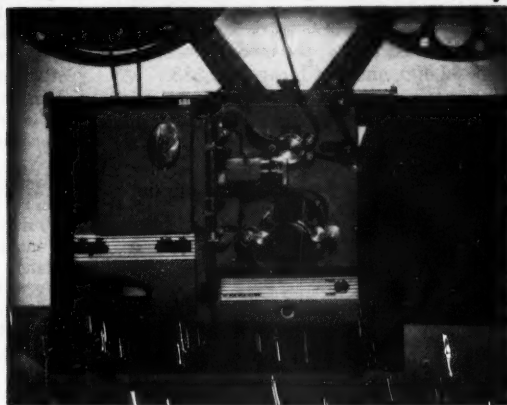


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AT UPPER LOOP
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As an income producing vocation the clergy did not fare so well when compared with accountants and auditors who reported a median income for 1949 of \$4,002; architects, \$5,580; authors, editors and reporters, \$4,469; chemists, \$4,373; college Presidents, professors, and instructors, \$4,348; dentists, \$6,232; physicians and surgeons, \$8,115; and lawyers and judges, \$6,257. With their median income of \$2,412, ministers did outearn artists and art teachers who were paid \$2,360 for the year.

More in line with what churches are paying their ministers is median pay scale for 1949 as reported by the following non-professional groups: bakers, \$2,917; barbers, \$2,370; blacksmiths, \$2,701; bookkeepers, \$2,847; longshoremen, \$2,501; and sailors and deck hands, \$2,376. Mail carriers reported \$3,465 and bus drivers \$3,116.

Among the forty-eight states Virginia was reported as having the highest clergy pay scale at \$2,676 and Louisiana the lowest at \$1,779. Ministers in metropolitan areas earned more than rural pastors. Los Angeles topped all other cities with a median income total for its clergy in 1949 of \$2,885. Washington, D.C. was next with \$2,846. In New York City, the median income was \$2,405, and in Chicago, \$2,583.

As compares with the clergy the figures in certain other groups are as follows:

Occupation	Median Income, 1949
Accountants and Auditors	\$4,002
Architects	5,580
Artist and Art Teachers	2,360
Authors, Editors and Reporters	4,469
Chemists	4,473
College Presidents, Professors, Instructors	4,348
Dentists	6,232
Designers and Draftsmen	3,600
Engineers, Aeronautical	4,851
Engineers, Civil	4,518
Engineers, Electrical	4,690
Engineers, Mechanical	4,633
Lawyers and Judges	6,257
Musicians and Music Teachers	3,189
Natural Scientists	4,138
Pharmacists	4,246
Physicians and Surgeons	8,115
Social Scientists	4,617
Social, Welfare, and Recreation Workers	3,186
Surveyors	2,805
Teachers	3,456
Technicians, Medical and Dental	2,915

Median incomes for clergy by state were as follows:

State	Median Income
North Atlantic	
Maine	\$2,235
New Hampshire	2,500
Vermont	No tabulation
Massachusetts	2,193
Boston	2,225
Rhode Island	1,929
Connecticut	2,658

New York	\$2,390
New York, N.Y.	2,405
New Jersey	2,527
North East, Metropolitan	2,679
Pennsylvania	2,467
Philadelphia	2,617
East North Central	
Ohio	\$2,597
Indiana	2,567
Illinois	2,555
Chicago	2,583
Michigan	2,622
Wisconsin	2,431
West North Central	
Minnesota	\$2,566
Iowa	2,641
Missouri	2,273
St. Louis	2,494
North Dakota	2,271
South Dakota	2,481
Nebraska	2,446
Kansas	2,351
South Atlantic	
Delaware	No tabulation
Maryland	\$2,556
District of Columbia	2,846
Virginia	2,676
West Virginia	2,261
North Carolina	2,453
South Carolina	2,547
Georgia	1,985
Florida	2,161
South Central	
Kentucky	\$2,211
Tennessee	2,252
Memphis	1,893
Alabama	2,234
Mississippi	1,821
Arkansas	1,884
Louisiana	1,779
New Orleans	1,778
Oklahoma	2,367
Texas	2,413
Western	
Montana	\$2,528
Idaho	No tabulation
Wyoming	No tabulation
Colorado	2,500
New Mexico	2,450
Arizona	2,290
Utah	No tabulation
Nevada	No tabulation
Washington	2,588
Oregon	2,340
Portland	2,336
California	2,615
Los Angeles	2,885
San Francisco	2,456

TEMPER

Enthroned in sadness.
So mean, so lonely
Something unreal, unwise, awakens
within me
Nothing looks sunny, all seems so drab.
Thoughts are twisted, all happiness
vanished.
All good seems bad, and bad is ugly—
My head and heart and pulse will
pound
My every sense of reasoning gone.
Until I then remember God.
My fuming, mixed-up world is calm.

Lee London.

Secaucus, New Jersey

Church Management: May, 1954

Youth Fellowship Project

(From page 11)

townspeople is most heartening and has made the wayside bulletin board a truly community project.

"THE WAYSIDE PHILOSOPHER"

Series 1-13

Great Spirit, grant that I may not criticize my brother until I have walked a mile in his moccasins.

—An Indian Prayer.

What do we live for if it is not to make life less difficult for each other?

—George Eliot.

For others sins we have the eyes of a lynx; for our own, the eyes of a mole.

—Bohemian Proverb.

What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?

—Micah 6:8.

After crosses and losses, men grow humbler and wiser.

—Benjamin Franklin.

I have had more trouble with myself than with any other person I know.

—Dwight L. Moody.

Language was given us that we might say pleasant things to each other.

—Bovee.

A man can learn from his Bible to be a more thorough gentleman than if he had been brought up in all the drawing-rooms in London.

—Charles Kingsley.

It is good to lend to God and to the soil—they pay good interest.

—Danish Proverb.

You may find your worst enemy or best friend in yourself.

—English Proverb.

It's great to be great but it's greater to be human.

—Will Rogers.

In the hour of adversity be not without hope for crystal rain falls from black clouds.

We in America are so busy doing that we have no time to be.

—James Truslow Adams.



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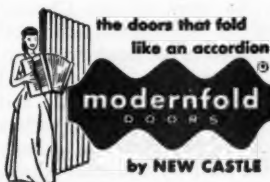
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Recordings in Christian Education

A. MYFANWY ROBERTS*

"WE had an interesting time in the Bible class today," Mr. Rowe commented, as he served dinner. "Mr. Dean played a record—'For Every Creature' (1). All about RAVEMCCO—very interesting thing about mass communication around the world."

"What's that?" interrupted John Jr.

"Well—records, movies, newspapers, radio. All the things that help teach people."

"Oh—yeah. We have some of them in the junior department, too."

"We had a record with some Japanese children singing 'Jesus Loves Me'—in Japanese. (2) Our teacher knows a Japanese man who can teach us how to sing it, too. We're going to use it for our Japanese festival", said Judy, matter-of-factly.

"That so? I guess I'm not up to date on what they use in Sunday School!"

"The teachers use a lot of records in church school—and in vacation school, too. You remember we bought some on the Bible last year—stories that Puddinghead told about how we got the Bible." (3) his wife reminded him.

"I'd forgotten that—but I remember we had to pay the bill", smiled her husband. "Here—Timmy—finish your dinner before you leave the table."

"I have to get a record", said Timmy, departing in haste. In a minute he was back, and handed a record to his father. "Here, daddy, play it! It's my 'God' record."

Mr. Rowe glanced at the label. "What is God Like?" (4) Well, it is about God. Where did you get this, son?"

Mrs. Rowe answered: "I bought it for him. We talked about children's records at the parent teacher meeting last month. We like the other side, too 'A Song of Growing Things.' And we bought some records on 'My Book',—they are nursery class records. We like those too, don't we, Timmy?"

*Director of Children's Work, Pennsylvania State Council of Christian Education.

"We like that", Timmy agreed, sliding up on his chair. "I want more carrots." "O.K." said his father. "You know, Mary, I didn't know that there were so many religious records. Seems to me that all I ever hear are popular song stuff."

"Yes, there are lots of them. We use records in the Women's Missionary Society, too. We had a wonderful talk by Dr. Manikam from India (2) as part of our worship service a couple of months ago."

"That's from 'Asia Calling', where our Japanese song came from", said Judy. "It's in the church library."

"Guess it is", responded her father. "I remember paying a bill for that, too. Junior, do the boys use records in their classes?"

"Well—sometimes", John Jr. said. "Like in vacation school, we used some records of bird songs (6)—they were good! And we have some records with hymns (7)—you know, like we sing in church. We use those to help us sing better."

"Sure is new to me", commented Mr. Rowe. "But you knew—come to think of it—there are a lot of Christmas and Easter records, too. Guess you could find a lot of use for records in the church school—if you put your mind to it."

"I've always wondered why someone did not do that", said Mrs. Rowe. "Why doesn't your A. V. Committee look into it, dear? Might be an interesting research for them."

The more Mr. Rowe thought about it, the greater his conviction that there was an opportunity for the use of records in the work of the Church. Spurred by his enthusiasm, the AV Committee talked to the minister, superintendents and teachers, visited record shops, browsed through books and wrote to denominational headquarters for guidance. Their report was a major feature of the monthly Christian education meeting, with many suggestions of help to the teachers. They found many

valid ways of using records in the Christian education program.

Records helped to point up many of the great religious festivals of the Church. Excellent Christmas and Easter albums included those by the Robert Shaw Chorale, the Vienna Choir Boys, The Columbia Boychoir, the Mitchell Boy Choir, and numerous records made by musicians like Marian Anderson, Nelson Eddy and others. Selections from oratorios like the "Messiah" and "Stabat Mater" and excerpts like "Hosanna in Excelsis" from Bach's "Mass in B. Minor" developed an awareness of the meaning of church holy days.

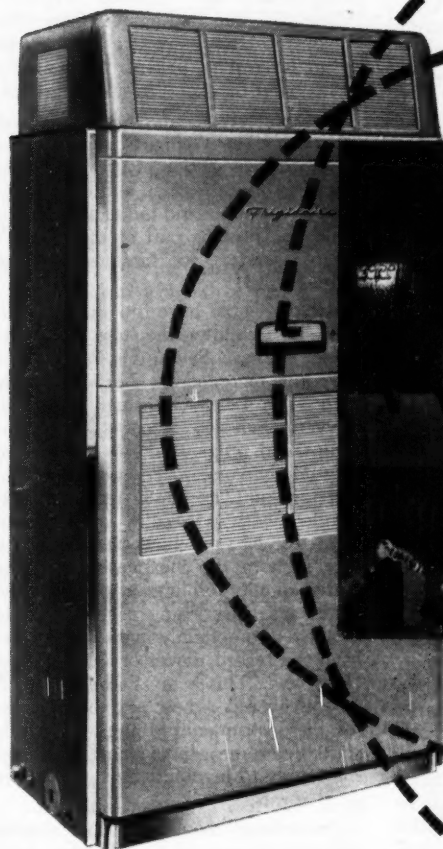
Records deepen and enrich spiritual values. One cannot listen to the great music of "Missa Solemnis" by Beethoven, or Mozart's "Requiem Mass" or the Russian Liturgical chants of the Eucharist without a new sense of the power of religion in man's heart; or to Beethoven's Ninth Symphony without a sense of exultancy and joy in man and his relation to the world God has made. Music from Wagner, such as "Parsifal", also gives expression to man's deep devotion.

Records give reality to the great heritage of the Church. Gregorian chants, the music of Bach and Palestrina and some of the great Masses will be helpful resources for studying church history or church music.

Records can help set an atmosphere for worship. A. E. Bailey (8) says that: "The immortal music setting of the Mass by Mozart, Bach and Beethoven have familiarized both Catholic and Protestant alike with the inviolate acts of worship as powered by the *Kyrie* and *Gloria in Excelsis*, the *Sanctus* and *Benedictus*, the *Credo* and *Agnus Dei*, while the oratorios of Henrich, Schutz, Haydn, Handel and Mendelssohn have illuminated the Bible pictorially and dramatically for millions through their settings of the *Seven Words from the Cross*, the *Creation*, *Elijah*, *St. Paul* and the *Messiah*."

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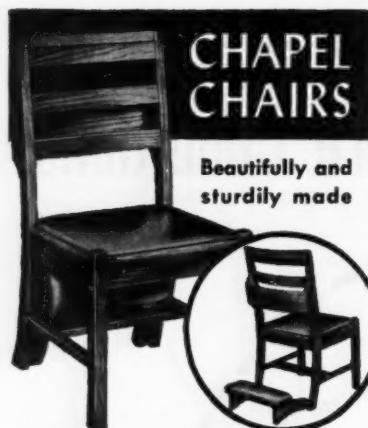
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In some cases, recorded worship pre-ludes may be desirable, especially when musical talent is lacking in the group. A victrola placed out of sight of the worshippers and an operator carefully coached in the program can heighten the atmosphere of worship.

Records can widen our understanding of the Jewish background of our Christian faith. Jan Peerce has recorded a helpful album of Jewish religious songs (9) that will be of service for groups seeking to understand the wealth of our Old Testament heritage and Jewish religious observances.

Records can aid in understanding other peoples and races. The moving spirit in negro spirituals, as sung by Marian Anderson or Dorothy Maynor, Russian liturgical chants, Songs of the African Veld (10), and many of the records in the "All Aboard for Adventure" series can bring new insight into the feelings and aspirations of all people as they seek for God and new meaning in life.

Records can be of help in understanding the Church. The Lutheran and Roman Catholic churches seem to have gone further in this field than other groups, with their recordings of the Service of Worship of the Church, and the Mass.

Records can further knowledge of the Bible. There are many recordings of Bible stories and passages, but some of them, unfortunately, high-light the unusual, the exotic or gresome details of the story, to the detriment of the moral values involved. However, some good recordings are now being made available. Records by the American Bible Society, the Living Bible Drama group, the Encyclopedia Britannica are usable. Increasingly, artists like Charles Laughton are recording Bible readings. Selected programs from the "Greatest Story Ever Told" are available for home and church use, as are records made by the Methodist Church on "The Bible Speaks." Music such as the Bach aria, "Zum Reinen Wasser" based on the 23rd Psalm, sung by Marian Anderson with the Robert Shaw Chorale, gives added meaning to familiar passages.

Records are helpful in missionary education. In addition to records mentioned above, we find records like "Sing a Song of Brotherhood" (3) with its emphasis on the brotherhood of man, and the lovely "Cradle Song" sung by Novatna in Czech, which widen appreciation for other groups. Records like "The City Sings for Michael" (11) and "Funny Bone Alley" (12) help children understand and appreciate their neighbors in the city. Specialty shops which deal in unusual records will often have recordings of music from other lands, folk songs and games, etc. which may be used by teachers.

Records have many uses in the program of weekday religious education and vacation church school. Many records we have listed above help in courses on the Bible, world friendship, and so forth.

Records are useful in the program of leadership training. The Gloria Chandler recording of "In Clean Hay" will have use in a story telling class. Groups studying church music, dramatics, worship or choral reading will find many helpful records and albums. In the field of narration with musical background, the "Lincoln Portrait" (Copeland) narrated by Will Geer with the Boston Symphony Orchestra opens up an interesting field as a possibility for worship or choral speaking groups.

Records have use for family life and devotions. The Gebharts suggest that "a record loan section of great religious music, scripture reading and dramatizations of the Bible and missionary stories could also become part of the church's library service to families of the church." (13)

Parents would have fun sharing with their small children the story of "Christopher Robin is Saying his Prayers", or the carols recorded by Gloria Chandler from "The Long Christmas" by Ruth Sawyer. Selected records of great hymns and religious music would also help family worship. To quote the Gebharts again: "The family record player, coupled with a wealth of excellent hymn recordings which are now available in both the inexpensive and the better quality album, is one answer. When one early-rising seven year old awakened the family with the strains from the record player of "Holy, Holy, Holy" and "This is my Father's World" we discovered a new and blessed use for the instrument. Mother frequently starts hymn recordings spinning to urge the family to breakfast on time, and in good spirits."

Recordings would help in staging religious drama. Many churches have active drama groups, who present pageants as well as selected plays. In "Worship Through Drama" (14) many suggestions are given for the use of recorded music to set the atmosphere, to bridge gaps in the production, and to heighten the impact of the play.

Records are of help in the younger departments of the church school. Miss Thomas in her book, "Music in Christian Education" (15) says that "a good record player and a few choice records to play for and by themselves is desirable for this young group, (nursery) and they are full of possibilities at each successive stage of growing. To hear a lovely strain of music when coming into the room, a soothing selection at a rest time and to react appropriately to the voice of music and its words are oppor-

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tunities that rightfully belong to the church nursery class." In the same book, Mrs. Ruth Howard Gray is quoted on some of her experiments with recorded music and younger children.

Records can bring the Bible to Shut-ins. Last, but not the least service, is that given by the church to its members who are blind or old. Many records of Bible readings, of devotional music, of spiritual guidance, can be taken by the minister and members of the church to brighten the lives and give inspiration to home members of the church.

With our excellent equipment and the number and variety of new recordings coming into the market, the alert teacher can find many other ways of using this medium.

NOTE: We have not given references on many of the records mentioned, because all may be found in current catalogues and are easily available at record stores or from denominational headquarters.

1. Broadcast series "Let there be Light". Broadcasting and Film Commission, National Council of Churches.

2. "Asia Calling" RCA for New World Recordings. Album

3. All Aboard for Adventure Series—Series IV. Joint Religious Radio Comm. NCC

4. From "Sleepy Time" series. Bluebird RCA Victor.

5. "My Book" nursery records from the Methodist Board of Education.

6. "American Bird Songs" Laboratory of Ornithology, Columbia University

7. "In Joyous Song" Album prepared by the National Council of Churches

8. "The Arts and Religion" Macmillan. P. 96

9. "Jan Peerce Sings Hebrew Melodies" RCA Victor. WDM-7003

10. Joseph Marais and Company

11. Disc Record 740

12. Disc Record 607

13. "Guideposts to Creative Family Worship" Edward and Anna L. Gebhart. Abingdon-Cokesbury, 1953. P. 72

14. "Worship Through Drama"—Alexander and Goslin, Harper's

15. "Music in Christian Education"—Edith L. Thomas. Abingdon-Cokesbury 1953 P. 82

PEACE

Please make things right
Please give me peace
Erase the dark of night
Tell all my fears to cease—
Reach out your arms, I beg
And with your loving hands
Brush past my cheek and
All will be—new calm, new peace
Your name I need not say
Whom else, but Thee, Dear Lord
Could change the dark to day.

Lee London

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Tax Law to Benefit Churches

GLENN D. EVERETT*

WHILE the nation's attention during debate on the new tax bill in Congress is focused on the question of whether Senator George's amendment increasing personal income tax exemptions will be accepted, several provisions of the 875-page tax revision bill are of very keen interest to religious organizations and those who raise funds for them.

Almost unnoticed in the debate over controversial features of the bill, such as taxes on corporation dividends, are provisions which may turn millions of dollars a year into the coffers of churches, schools, and hospitals—money that now goes largely to the tax collector.

These provisions are designed to make it easier for millionaires to become philanthropists.

The biggest change proposed in the present Internal Revenue Code would increase to 30 percent the amount of an individual's gross income that can be deducted for charitable contributions. The present limit is 20 percent, having been raised to that figure only three years ago from the 15 percent limitation which prevailed for many years.

However, in increasing the allowance, the House of Representatives specified that the additional 10 percent would be available only for contributions made to "a church, a convention or association of churches, or a religious order; a regularly established educational institution; or a hospital."

The restriction was inserted, members of the Ways and Means Committee said, because certain wealthy oilmen have been endowing "educational foundations" for specialized purposes that have met with criticism. While the committee dodged the issue of trying to curb such foundations through legislation at the present time, they wrote this new limitation into the bill so far as the additional 10 percent is concerned. It has no effect upon the first 20 percent which may be deducted for "charity."

The committee said that the 30 percent allowance for charitable contributions "is designed to aid these institutions in obtaining the additional funds they need, in view of their rising costs and the relatively low rates of return which they are receiving from endowment funds."

Significantly, the Treasury Department estimated that loss of revenue from the higher charitable allowance will be \$40,000,000 a year. This would indicate that it is expected to generate contributions of \$75,000,000 to \$100,000,000 a year. The new allowance, if approved by the Senate, will be applicable to the present calendar year, so that if it is enacted, religious organizations, colleges, and hospitals will have a good opportunity to approach wealthy sponsors for additional gifts this fall.

A second amendment to the Internal Revenue Code designed to encourage philanthropy is one which would eliminate all limitations on charitable contributions by a taxpayer who can show that the sum of his taxes plus his charitable contributions has exceeded 90 percent of his net income over a period of nine out of the last 10 years. Many multi-millionaires, who fall into the 90 percent bracket of income tax, will find that they qualify under this amendment. If they prefer to devote to philanthropy that portion of their income now going to taxes, they will be able to do so.

While only a few very wealthy persons are affected by this amendment—the committee thinks probably not more than 200—the tremendous increase in philanthropy which this amendment would make possible can be gauged only by the size of the tax bill such millionaires now pay. Any non-profit institution with one such patron among its contributors will find itself in a fortunate position. Taxpayers of mature years who find themselves getting near the 90 percent point of contributions plus taxes may be encouraged to increase their charitable gifts in order to become eligible to convert all their taxes to gifts at a future date. Certainly, to the man or woman who sees 70 to 80

percent of personal income go for taxes, this provision will have definite appeal.

The same provision will also benefit religious orders or institutions to whom a member has assigned his entire income. Hitherto only 20 percent of such an income could be deducted for charitable contributions. Now all of it will be tax free.

PHILANTHROPY ENCOURAGED

A further amendment to tax laws designed to encourage philanthropy is a new section providing that carry-back of business losses in future years shall not affect the amount of charitable contributions allowed. At present when a businessman sustains losses which tax laws permit him to carry back against the profits earned in a previous year, the amount he is allowed for charitable contributions is scaled down, and he sometimes finds that he must pay a tax on a contribution which was tax-free when made. This is quite an imposition if he is in the 80 or 90 percent tax bracket.

Congress now proposes that the amount deducted for charitable contributions be left untouched by subsequent adjustments of income. Thus, a businessman need feel no uncertainty about contributing the full 20 or 30 percent he wishes to deduct for tax purposes. He can give right up to the limit without fear of subsequent bookkeeping changes.

Another provision of the new tax law that will be of particular interest to churchmen is that which provides tax exemption for a housing allowance given a minister of religion who is not furnished with a parsonage as part of his stipend. The provision will cover ministers who build or buy their own homes as well as those who rent housing quarters.

Further, the bill, as it presently stands, does not confine the benefit to ministers who are occupying a pulpit. Unless an administrative interpretation to the contrary should be handed down by the Treasury Department, the housing allowance exemption will be available to any duly ordained clergyman, including those engaged in administrative, editorial, or teaching duties that are associated with their religious vocation.

Clergymen in such posts would be well advised to have their employing agencies or boards segregate that portion of their income which they spend for housing in the form of an "allowance." Assuming that the average allowance would be \$75 a month, this would add up to \$900 a year. At the very lowest surtax bracket, 20 percent, this would result in a tax reduction of \$180.00 per year, not a sum to be sneezed at.

(Turn to page 54)

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*Newspaper Correspondent, Washington, D.C.



Let's Forget About Money...

It is difficult to do so, of course, when a church is faced with an important building fund project or plans to increase a current budget in order to do a more significant work in the community or in the widespread benevolent interests of the church.

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PUT YOUR RECORDER TO WORK...

Pastor's Ever Ready Assistant

RICHARD L. JAMES*

WITH recording instruments available to most churches, the owners of this equipment should examine the uses to which they are being put to see if they are justifying the investment of money tied up in them. There are a wide variety of uses to which a recorder of the tape or wire models can be made to serve. When made to serve these purposes a recorder can be a valuable asset to any church or church school.

A minister was in a hospital in Jacksonville, Florida, and sent his nurse to attend a nearby church. When she came back she brought with her a recording of the entire church service which she had attended. Later in the day she was able to reproduce the entire worship service for the minister at his bedside. This was possible because one of the deacons in the church conceived the idea of making recordings of the services each week. In addition to the pleasure thus afforded this particular sick person, the recordings were helpful to the choir, the elders, the preacher and others in checking up on themselves and making improvements in the public presentation.

A Sunday school class in Dallas, Texas, recorded the lesson and song service each Sunday and took the recordings on a wire-recorder to the shut-in members of the class during the week. A committee in the class was responsible for this as a regular class activity.

Recording devices can be helpful in choir rehearsals. In one church the choir director uses a tape recorder regularly to let the choir know whether they are doing the selection properly. He stops the choir, turns on the recorder and plays back what they have sung. Hearing it for themselves, saves him many minutes of words and explanation. At a rehearsal is also a good time to make some recordings of good numbers which can be used by the minister in radio broadcasts.

The writer was recently called upon to appear over one of the local radio stations for six consecutive days as a

*Jacksonville, Florida.

part of the public service time donated by the radio station to the ministerial association. As a part of each day's program, a selection which had been prepared by the choir in advance was used as the music. It was found that this stimulated interest in the program on the part of church members as well as the choir.

Whenever a film strip which is accompanied with a script to be read is presented, there is a problem of trying to work the projector in the dark and find light by which to read the manuscript. A recorder solves this problem. Make a recording of the script before the program and when time comes for showing the film, start the recorder going and let the commentary come from that source while the pictures are presented on the screen. In this manner, background music can be arranged to make the reading much more effective.

CHURCH RECORDER SERVES CHAPLAIN

A chaplain in the army, stationed overseas, has been sending his wife and daughter messages on a tape with five minute running time in each direction, making a total of ten minutes. He records the message on the tape and mails it home. When his wife receives it, she comes to the church and uses the recorder to listen. After making notes of his message, she records the answer and mails the tape back to him. In this way they have the blessing of hearing one another's voices as well as the news from one another.

A similar activity can be carried on between churches in different cities. Ministers can exchange recordings of their services. A minister who desires to inaugurate a new feature in his church worship could get a recording of some church where it is already being done. He could then present the recording to his committee and they would have a basis upon which to decide its desirability.

When it becomes necessary for a minister to be out of his office for a day

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Shut-in, through recording, listens to the morning sermon.

and it is necessary to leave instructions with the secretary, the recorder can serve to leave whatever messages he desires. Letters and sermons can be dictated to the recorder and the secretary can take them off at her convenience. In the same manner, the secretary can record telephone messages so that the minister can hear them directly when he returns.

RECORDING RADIO PROGRAMS

One of the most fruitful uses of the tape recorder is in connection with the radio programs which appear from time to time. These programs can be recorded and used in connection with church or church school. It is a comparatively simple matter to hook up the recorder to the radio so that the recording can be done directly from the radio without interference from what is going on in the room at the time. Thus, one can set the recorder going and continue to type or carry on conversation at the same time of recording.

One person reported to the writer that he records the Sunday afternoon broadcasts of "The Greatest Story Ever Told" and keeps them on file with the scripture verses and the event dramatized written on the outside of the box containing the reel. He has used these from time to time among pupils of 10 to 15 years of age when a substitute teacher had to be found on short notice. He takes the recorder to the class, explains what the story is about and starts the tape to going. He testifies that the procedure has been wonderfully effective.

Another use to which he puts the recordings of such broadcasts is in his teaching the lessons which have been planned well in advance. At the beginning of the quarter, he checks to see if

any of the lessons are from the passages of scripture which have been dramatized over the radio. If he finds such among the recordings, he uses that one to highlight the lesson on that day.

The versatility of recording devices has opened a wide field of opportunities for those who would be most effective in their work. Recordings can carry the message to the sick-room and hospital. They can aid in public speaking and choir rehearsals. The recorders can be used helpfully in conjunction with the projectors when either still pictures or movies are being shown. They can make the radio programs more of a finished product. Exchange of ideas and methods between churches can be accomplished by the recording instruments. Dictation for the secretary and teaching for the church school class can be recorded and used when needed. The recorders are useful in so many ways when put to work.

Theological Training

(From page 10)

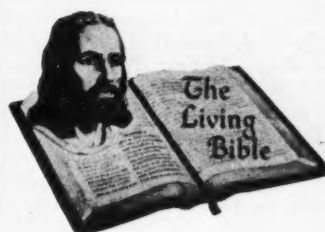
or preacher, but require careful, patient preparation. This preparation is required not only by the one who presents the picture, but by those who are to see it. As a modern means of communication audio-visuals must not be neglected. They are one of many inventions of recent years now available to churches. All of them should be captured for the purpose of Christian education and inspiration. If Saint Paul could look down and see our 20th century mediums for communication, one would almost have to allow for tears of regret in heaven. If I know Saint Paul he would never have missed an opportunity to amplify his voice or make clearer and more impressive his witness for Christ.

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Priming the Preacher's Pump

DAVID A. MacLENNAN*

SOME years ago a dedicated and discerning Christian leader of India spent a year or more in the United States listening to Protestant preachers and observing the emphases of Christian teachers in pulpit and classroom. Heartened and helped by much that he heard, he was disturbed by that which he did not hear. He published his impressions in a book with the provocative title, *The Message and Silence of the American Pulpit*. (Salapathy Kulandran; Pilgrim Press, Boston). Bishop Kulandran approved what we were saying, what we said concerning the Gospel's meaning for society, but he prayed that we would start saying more concerning the meaning of the Faith in its primary, personal and profound aspects.

Who has not been guilty of silence on certain doctrines? Who has not been "tediously topical" when we might have been expounding excitingly relevant facts of Christian belief and experience? Do I hear a harassed brother murmur disconsolately, "when do we have time? So many special days, denominational directives, community claims as to what we shall speak about that there are few Sundays on which to preach on many of the central themes." Moreover, as my own silence on Christian Family Day in this column last month indicates, we overlook even certain valuable special days! (Here I confess I simply missed the flower-bedecked boat which sails annually to Mother and the Home; I have no excuse. Indeed I devoted May's second Sunday in every one of my 23 years in the pastorate to a message for parents, children, on behalf of a more Christian home. After exhausting my store of tributes to Mother, I abandoned the indefensible practice of laying accolades at the feet of "Mom." Relief to mothers and to preacher proved surprising!)

Most preachers would agree that every sermon must be in a sense doctrinal as well as biblical, if only because any Christian message on any theme must be based on the living Word derived from the Incarnate Word by means of the written Word of scripture. But do we include in our year's preaching program sermons on such events and interpretations represented by

Pentecost, Trinity, Ascension days in the Christian calendar? Let each man examine himself and his year's themes. Once a friend who takes seriously his preaching ministry asked me how he could avoid being repetitious, sentimental and superficial in his Mother's Day sermon. I reminded him that he could preach on the Christian family and give helpful counsel to parents perplexed, discouraged, or exhausted in their struggles with pre-adolescent, adolescent and post-adolescent children. He had done that too recently to do it again. Then, since in that year Pentecost coincided with the second Sunday in May, I asked if he had thought of a sermon on the Holy Spirit? "Boy, that would be something!" he exclaimed with something of the exhilaration of Cortez on a peak in Darien. (His parish is not in Darien). "I've never preached a sermon on the Holy Spirit, and I'll do it." He did, although I was startled by his published sermon title "The Third Man Theme."

ASCENSION-TIDE AND TRINITY PREACHING

So is it with the ascension of our Lord. We nonconformists rarely if ever participate in an Ascension Day service, since rarely does the date (May 27th this year) occur on a Sunday. But what about using May 23rd or May 27th for a sermon on the truth this strange experience of the first disciples attests? Then comes Whitsunday (the candidates for baptism wore white—hence "whit") the anniversary of the Christian Pentecost (Acts 2). Why should we leave exposition of this vital matter to fringe-line sects? Why should we restrict our pulpit references to the Spirit to pious, vague allusions to God at work?

Next follows Trinity Sunday. June 13, 1954 will be a lucky day for preacher and people if this distinctive, full-orbed doctrine of God can be presented, despite its mystery and profundity, with reasonable clarity and helpfulness. June also has its quota of other "special days". Nature Sunday is one of them, and when many church members give gardens, rural scenery, vacation plans, considerable attention a preacher can recall them to one who is both creator and divine artist as well as redeemer of the world he has made and

is making. If you serve a city or town congregation June offers opportunity to remind urban folk of the Church's stake in rural life. "Steeple among the hills" are more than quaint memorials of once active Christian communities in the country.

But the first plea remains the most urgent; let's use the reminders of the Church Year for teaching what our friendly critic from the far East felt we lamentably abstain from doing. Systematic theology is properly a major concern and field for seminarians, but a little more theology and a little more system in presenting it would not do us or our people any harm! No reader of this journal needs to be cautioned against preaching interminably or argumentatively on such themes. We must not punish our flocks as did the wife in Keith Preston's lines:

A modernist married a fundamentalist wife,

And she led him a catechism and dogma life.

SERMON SEEDS AND THEMES

1. *Visibility Zero*. "As they were looking on, he was lifted up, and a cloud took him out of their sight." (Acts 1:9). To have their Risen Lord obscured by a cloud, to see him vanish, shook the first disciples. If now he was forever remote from the world and from their struggles and needs, what was the good of all he and they had endured? True he might be in the heavenlies, at the center of universal power, but why could they not see him, feel him near? They could, and did! Clouds obscure the sun, and clouds in our skies obscure the Son—but he remains the light forever, ever shining. Without the clouds where would be faith? Without the clouds how could we mature as adult members of God's family? Think of the "clouds" into which vanish persons and props on which we leaned too heavily. Also descending on many lives are the clouds of intellectual doubt, of moral perplexity, of spiritual uncertainty, of chilling, enveloping grief. But as with Jesus on the mount of vision, there is a voice out of the cloud, certifying the reality of God's love and power; One returns from the clouds, our companion on every road we take. "Visibility zero" may be the soul's weather report, but we learn—as John's Gospel declares—that it is a good thing for us that he goes away that he may come again in the Divine Helper, the Holy Spirit, the living Christ. (See John 16 as translated by J. B. Phillips, *The Gospels*, p. 227). For it remains true, far truer than the devout souls of the early church believed concerning a literal return "on the clouds", that "this Jesus, who was taken up from you into heaven, will come" through the clouds when we need him most. Meanwhile,

*Professor of Preaching & Pastoral Care, Yale University Divinity School.



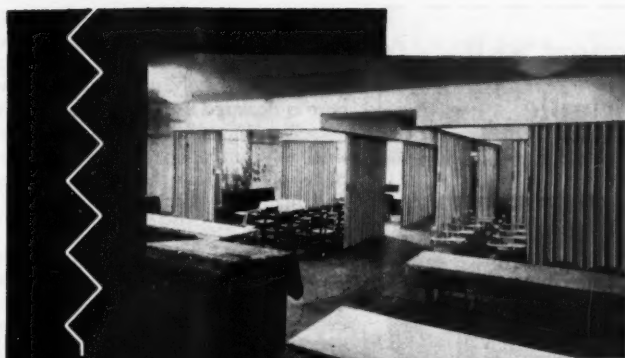
David A. MacLennan

"the climbing feet", the steadfast trust, the loyal service of Christ, when to the eyes of faith he seems absent.

2. *Sky Observers.* Placards and newspaper announcements recently asked for civilians to serve as sky watchers. Civilian air defence authority is convinced more of us need to watch the sky for strange aircraft and report it to air defence centers. Nineteen centuries ago there was a tiny group of sky watchers, "gazing into heaven" (Acts 1:10). They watched not because of fear of an enemy who might swoop in upon them from the heavens, but because they were fascinated by the strange departure of their loved leader. Their fear was the fear of abandonment by one whom they believed was Lord of heaven and earth, of time and eternity.

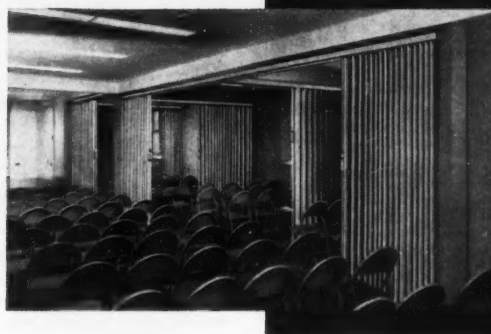
Men still watch the sky in fascination, in fear, in horror. They watch rising, expanding clouds over Pacific islands and distant waters. Such observers justifiably experience awe and fear. March 1, 1954 may mark a turning point in this planet's history. On that date a thermonuclear explosion 600 times more powerful than the atomic bomb dropped on Hiroshima took place. To all of us the question asked of the disciples at the ascension of Christ is pertinent: "why do you stand looking into heaven?" Return to your Jerusalem, the Spirit of God seems to say; get on with your task of witnessing to the only power which can master the destructive force unleashed by modern atomic physicists. Repent, believe the Gospel. Get into the upper room as did the bewildered but trusting disciples; prayer and planning for common action is needed. Said the leading editorial in the New York *Herald-Tribune* the day after official confirmation of the terrific

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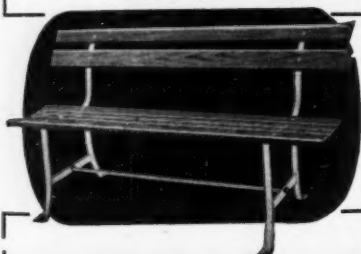
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explosion occurred: we must be bigger men or be overwhelmed. Christians have the only ground for hope: God whose loving, holy and righteous purpose is declared in Jesus Christ. To link ourselves and other men of all nations with this purpose is now no longer a pious option. Now it can be, and not metaphorically—Christ or chaos.

You may find here in this thought of Sky-Watching an idea for another kind of sermon, one in which you will remind yourself and your people that even in a practical age and culture many still "gaze into heaven", when the heaven in which they may live is as close as their need. Astrology, pagan "spiritism", other superstitions of moderns represent sky-watching of the futile and even harmful kind. The answers they seek, the power they need for living comes from joining the redemptive and redeemed community of Christians, finding in the fellowship of prayer and witness, of love and faith and hope, what none may find "gazing into heaven." (Helpful is the recent S.C.M. book club selection analyzing contemporary cults, Horton Davies' excellent *Christian Deviations*).

3. In view of Pentecost, and in view of the partial Christianity of so many of us, here are some suggestions for sermons on the Holy Spirit. First is one which may be entitled, "*Frustrated or Fruitful*." Suppose the Gospel ended where scholars think Mark's Gospel was abruptly broken off: "And they went out and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to anyone, for they were afraid . . ." (Mark 16:8) God's redemption in Christ's death and resurrection had taken place; his mighty acts had released mankind from the power of the enemy; evil, death, and all their vile allies. And yet the recipients of this glorious good news, the men and women who had experienced the power of his death and victory "said nothing to anyone, for they were afraid of—" (so James Moffatt translated the final verse of Mark). It would have been Christianity Limited, faith frozen by fear, Christianity crippled and constricted. Suppose that the first Christians had stayed in that mood—the life-affirming, world transforming enterprise might have been wholly other than it has been. Conceivably Christianity might have been one of many cults, or even a matter of antiquarian interest only. Of course, God being who he is, and having done what he has done, it is incredible that one group of disciples would have defeated his purpose.

But many Christians are living as if the resurrection and ascension ended the revelation and the revolution wrought by God. "They say nothing (at least not much that's convincing) to

anyone, for they are afraid". But we live after Pentecost not before it. The Acts of the Apostles were set down, and the acts were the action of the Holy Spirit. It is a serial story, with no one knows how many installments to follow. One chapter may be written of our acts, if we strike to the deeper levels of the Christian experience.

In such a sermon you would "find" many good persons who are not unbelievers but who could honestly confess that the power and joy and certitude of the faith is rarely and only occasionally known by them. You would give a working description of the Holy Spirit—"God in action in human life." Next you would answer the questions, How and Where do we receive him who energizes and guides everyone who welcomes him? "They were all with one accord in one place." (Acts 2:1) and of "one accord" by reason of their common devotion to Christ. In this fact lies part of the answer as to Where? and How? Next, to follow ancient and modern spiritual guides we could indicate other steps in receiving the Spirit: (1) Believe that God intends you to receive him (2) Be sure you really want him in your life. (3) Pay the price, which is the surrender of yourself to him, without reservation, without agitation. (4) Take the gift so freely given. "You shall receive the gift of the Holy Spirit". "How much more shall your heavenly Father give the Holy Spirit to them that ask him." Take it; rather, take him, not dictating the terms nor the manner of his coming. (5) Then live the life in the Spirit—the life of faith, of uncalculating service to Christ and others, the life of worship, witness, work—and joy and peace. A proof of the indwelling spirit is that we are fruitful, producing those fruits of the Spirit of which Paul wrote.

4. Another sermon on the Holy Spirit might instruct those who are spiritually members of the group Paul found at Ephesus, who "had not so much as heard whether there be any Holy Spirit." Attention could be directed to what the Bible says about the Holy Spirit. In the Old Testament the belief develops and is gradually transformed into the power of an all-holy God, creator and redeemer. You cite Psalm 139. The developing insight may be traced in such passages as Exodus 36:1 f, Judges 13:25; 14:6, 1 Kings 3:28, Psalm 139:7, Joel 2:28 f. In the New Testament, Jeremiah's promise that the day would come when God's children would do his will freely without the compulsion of external law or demand is fulfilled.

This is the first mark of the Holy Spirit in the life: liberation from bondage to legalism, to external requirements. The second is realization that the Spirit is

the very presence and life of God in which believers live, move and have their being. He is the unfailing spring of the water of life. Have we understood that in the New Testament Christians do not pray for the coming of the Spirit? It is he who enables them to pray. They need not plead for his coming, for he is never absent, but only to recall the relationship they sustain to God by his grace, and receive and know and rejoice in his strength. Thirdly, in the New Testament the primary work of the Holy Spirit is to create and sustain a common life, the community (communion) of the Spirit—"God's co-operative society", the Church. New Testament Greeks had a word for this: *koinonia*. Look at Acts 1:41, 2:1, 2:44, 4:32, 1 Corinthians 12:11.

Point four on the meaning and work of the Holy Spirit in the New Testament teaching is that the Holy Spirit teaches us the inclusive character of Christ and his mission. Under the tutelage of the Spirit, the most exclusive of the apostles realized that Christ is the head not of one nation only but of all nations; that his salvation is for all men everywhere. Not pedigree or privilege but humanity is the condition he has established for his healing and renewal.

Our final point, and one which underscores the conclusive difference between belief in the Holy Spirit before and after Christ's coming is that since Pentecost he has been known to be the Spirit of Christ. As Alec R. Vidler said, "in the fellowship or communion of the Spirit, men are brought not into tune with an impersonal infinite but into a personal relationship with Christ their Head." (See *Christian Belief* by Vidler, chapter IV)

5. What does the Holy Spirit do today?

1. He brings God near to change, and empower, and guide. 2. He interprets Christ (John 16:12f) 3. He harmonizes and unifies individuals and communities. 4. He disturbs men and institutions when either becomes settled, complacent or stuck. 5. The Holy Spirit humbles and fortifies mankind, and as a contemporary thinker put it, and fortifies by humbling.

6. *The Trinity*. You may have forgotten what your "prof" of theology said about Sabellianism, but I believe Sabellius did describe the doctrine of the trinity as belief in one God existent in and manifest under three modes or aspects of being, and that these three aspects were purely temporary. (Don't give me credit for being the least bit learned; I just looked it up!) Nor have I read or heard any definition which is intellectually completely satisfying. No wonder early Christian teachers employed all sorts of analogy, from clover to triangle. Thank God we may believe

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and pray to One God as Father, Son and Holy Spirit without being able to understand or even frame the doctrine. Yet great as is the mystery of the great God whom we know, and faltering as may be our speech when we try to clarify the faith, a sermon on the Trinity may actually prove more "down to earth" as well as "out of this world" than we suspect. Here is a sermon-outline I borrowed from E. Stanley Jones (I'm sure when he mentioned it in a devotional manual he did not dream it would be used homiletically). Here are three facts about God: (1) God *for* us, (2) God *with* us, (3) God *in* us. God for us is God the Father; God with us is the son of his love, Jesus Christ; God in us, is the Holy Spirit. Three facts are signified: The Divine Intention, the Divine Invasion, the Divine Indwelling. Rich textual basis and background lies in John's Gospel, chapter 14, verses 15-17; and 15:26-27.

In connection with such sermon-making I was impressed by reading that the famous 19th century English divine whose prayers have enriched our common treasury of devotion, James Martineau stated the doctrine of the Trinity in ways few Trinitarians would reject: The Father is God in himself; the Son is God manifested in the universe and in history, and brought to focus in the drama of redemption; while in the Holy Spirit is God in communion with man's inner spirit. And Dr. Martineau was considered by himself and his contemporaries to be a Unitarian!

PARSON'S BOOK OF THE MONTH

"If you are writing a poem and the rhymes won't come or the lines won't fit you may cry, 'Oh, William Shakespeare, help me!' and nothing whatever happens. If you're feeling jittery you may think of some hero of the past, like Nelson, and say, 'Oh, Horatio Nelson, help me!' But again there isn't the slightest response. But if you're trying to lead a Christian life and realize you're coming to the end of your own moral strength and you cry, 'Oh, Christ, help me!' something does happen, at once, just like that. There is a living Spirit immediately available, and millions have proved his existence."—J. B. Phillips, *Plain Christianity*, page 69, Macmillan.

"He was one of those too successful men for whom everything is easy, one of those writers who readily achieve a superior level of the commonplace but never produce three words that remain behind them."—Van Wyck Brooks on Dr. Weir Mitchell in *The Confident Years*, E. P. Dutton & Co., 1952.

"Merely having an open mind is nothing. The object of opening the

Church Management: May, 1954

mind, as of opening the mouth, is to shut it again on something solid."—Gilbert Keith Chesterton.

THIS AGE

This is the age
Of the half-read page
And the quick hash
And the mad dash.
The bright night
With the nerves tight.
The plane hop
And the brief stop.
The lamp tan
In a short span.
The big shot
In a good spot.
And the brain strain
And the heart pain.
And the cat naps
Till the spring snaps —
And the fun's done.

—Virginia Brassier.

"Well, Whitsun is here, and we are still separated from one another. Yet it is in quite a special way a feast of fellowship. When I heard the church bells ringing this morning, I felt I should have loved to go to church, but instead I followed St. John's example on the isle of Patmos, and held a nice little service of my own. I hardly felt lonely at all, for I was quite sure you were with me, and so were all the congregations with whom I have kept Whitsun in previous years. Every hour or so since yesterday morning I have been repeating to myself the words: 'Thou art a Spirit of joy,' and 'Grant us strength and power.' These words are a great comfort—from Paul Gerhard's Whitsun hymn, which I love so much. . . . The strange story of the first Whitsunday, with its miraculous gift of tongues, has once more provided a good deal of food for thought. At the tower of Babel all the tongues were confounded, and as a result men could no longer understand one another as they all spoke different languages. This confusion is now brought to an end by the language of God, which is universally intelligible and the only means of mutual understanding among men. And the Church is the place where the miracle happens."—Dietrich Bonhoeffer in a letter to his parents from prison into which he had been thrown by the Gestapo on April 5, 1943, and from which he was taken and executed on April 9, 1945. See the recent book, *Prisoner for God* by Dietrich Bonhoeffer, The Macmillan Co. 1954.

JEST FOR THE PARSON

A new arrival in town was looking for a church home. He dropped into a small

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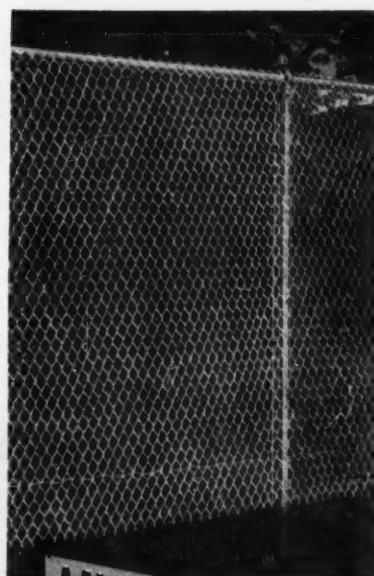
church just as minister and congregation repeated the General Confession: "We have left undone those things which we ought to have done and we have done those things which we ought not to have done." He dropped into a seat with a sigh of relief and a neighbor heard him say under his breath, "Thank goodness, I've found my crowd at last."

NOTABLE QUOTES

Why another review or commendation of another volume of *The Interpreter's Bible*? It's almost like assuming that intelligent human beings need to be urged to drink milk. Yet the dairymen still spend considerable sums in doing just that; change in individual diet combined with—until recently—the high cost of dairy products make such measures necessary. Our comparison is not too fantastic; there is a scripture which speaks of the milk of the Word. Moreover the price of each volume of this commentary is high—\$8.75, and not every parson has that much left over from what is euphemistically described as his monthly stipend to risk on a book. Again, a conscientious preacher may question the wisdom of buying and using even a well-weighted and sharply edged tool to dig out sermon material. Others, less sensitive to ethical implications of using the work of others but equally driven by the multiple pressures of the pastorate, may regret that this massive work provides no ready-made homilies. To all but the last, the answer is: read a sampling of one of these five volumes. Even a once-over-quickly of the introduction to a particular book, of part of the exegesis, and of the corresponding exposition will convince most ministers that this is a series worth buying and using week by week. Judging by the number of men whose desks or bookshelves carry volumes of *The Interpreter's Bible* there must be thirty or forty thousand subscribers. (This is a guess). Judging also by the marked hospitality given by preachers to the idea of more biblical preaching the volumes exert an influence as well as furnish ideas and illustrations.

Every reader will have his favorites among the books already issued. Volumes VII and VIII doubtless lead the popularity poll, not only because of their intrinsic merit but because they deal with the four Gospels so luminously, and arrived first. Volume X (I and II Corinthians, Galatians and Ephesians) press these closely; while Volumes I and II (the first ten of the Old Testament books are their themes) have excited others. Now comes Volume IX, in which Acts and Romans receive attention by highly competent scholars and preachers. One who himself did much suggestive sermonizing

(Turn to page 63)



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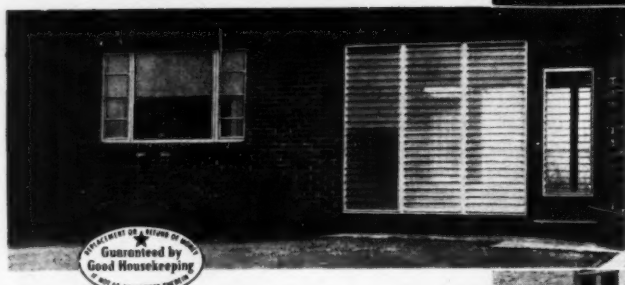
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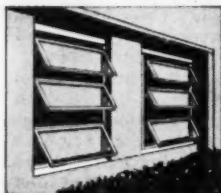
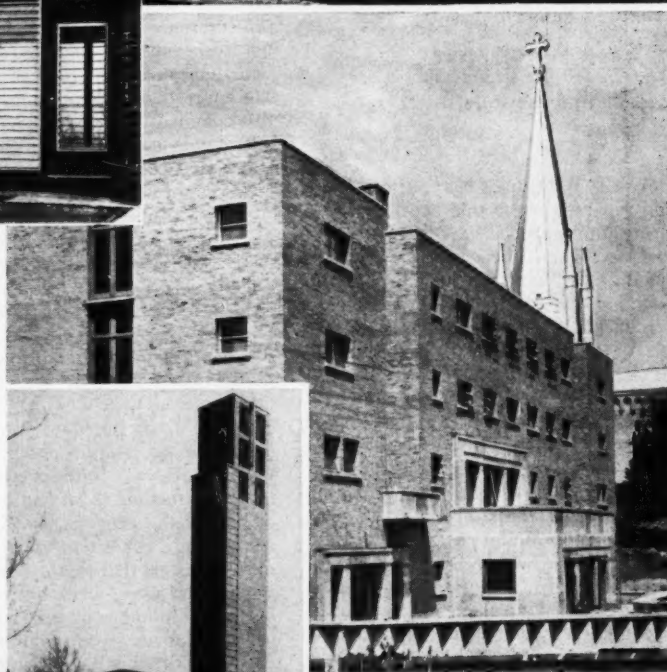
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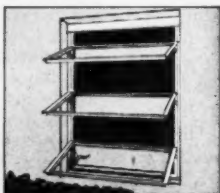
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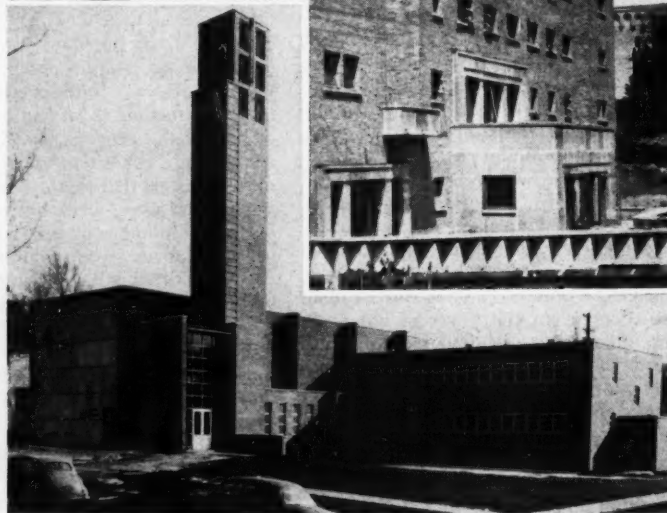
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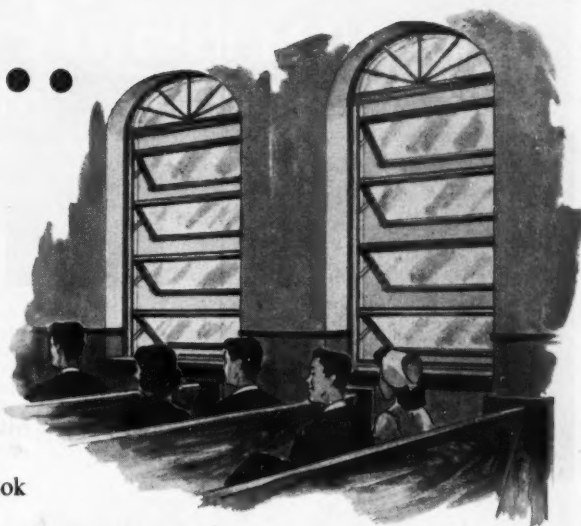
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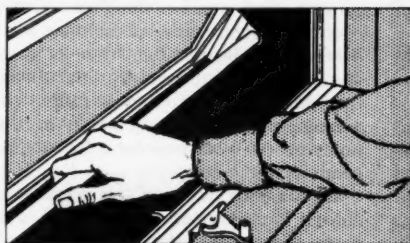
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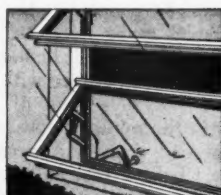
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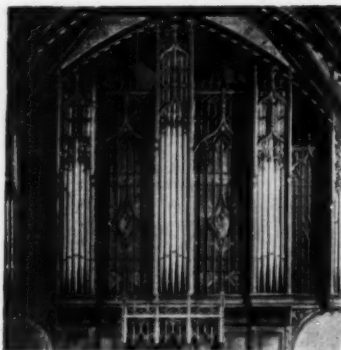
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Mrs. Engel

The Pastor's Wife

This department offers a forum for discussion of the social, family and religious opportunities of the minister's wife. Correspondence invited.

EDITED BY MRS. JOYCE ENGEL†

SHALL WE MOVE OR . . . ?

Dilemma of A Pastor's Wife*

RECENTLY, upon the completion of the organization of a women's group within our church, we decided to invite as guests representatives of similar women's groups of nearby churches. The wife of one of our most successful pastors declined, stating that the salary her husband received was insufficient to permit her to experience any traveling outside the congregation. In fact, she stated that the work of their own parish had to be curtailed considerably because her husband who was a pastor of many years' experience was receiving but a minimum salary. To realize that work by people like her and her husband had to be neglected because of extreme financial limitations brought me again face to face with our own problem.

Our years in the ministry now number nearly twenty. I say our unreservedly because I believe that any person who marries a minister cannot help but feel a deep sense of devotion as well as duty so far as the life of the congregation served by her husband is concerned. Our particular congregation has nearly doubled its membership since the present pastor became its leader. Thus, more people must be ministered unto; more organization must be effected to keep a large congregation moving. Consistories cannot see the need to heed the suggestion of Synod that an assistant pastor be engaged to assist the over-burdened pastor. The pastor's wife steps in, filling the gaps—teaching, guiding, advising, and doing behind the

scenes some of the work which should be done by an assistant.

All the while, the mistress of the manse is overburdened with an overwhelming financial situation, existing both because of the great increase in the cost of living and also because her children are maturing, while she has neglected them considerably to help in the work of the church. Not only is the present burden of feeding and clothing them insurmountable; but also the very thought of getting them through college is practically folly while one is busy trying to meet hospitalization, car insurance, and pension deadlines. Little concern is given as to where one's next meal might be coming from—or how one might repair or replace the copious furnishings it takes to make a more than average parsonage presentable to the many people who frequent it for advice, comfort, and courage.

In our early years in this parish our church had assumed a large debt. For many years the pastor, and all church employees, received small salaries because interest payments had to be met. Never has the pastor's salary been more than the minimum advised by Synod. The pastor, a consecrated man, borrowed on the little life insurance his father had started for him, which is less than the amount held by the average man, feeling that people would have a "change of heart" when the church was debt free.

The structure has long since been paid. It is a magnificent building indeed! The pastor continues to pay the interest on his life insurance while the church is debt free.

Never has this Man of God made a "poor mouth" in the community, nor

†Bishop, Texas

*For obvious reasons we have withheld the name of this contributor. Comments on the article by ministers' wives will be appreciated.

has he complained about personal finances from the pulpit. Several months ago the pastor humbly asked the finance committee to consider raises for all the church employees, along with a raise for himself, adding that he would not humiliate himself to ask for his own were it not absolutely necessary. At the next consistory meeting he was told that the men couldn't understand why his salary wasn't adequate, as he was now getting the minimum advised by Synod recently, plus the few extras given to most pastors. Besides, they said the cost of living was going down, though we hear at every bill presentation, "We have to expect to pay more. Everything has gone up in price." In addition, a moderate amount of renovations were being made to the church properties; and, thus, it was an inopportune time to ask for a raise. Among derisive remarks which were made was one which implied that he had seen a play during the year; and persons who indulged in such luxuries didn't need money.

It was the one play he saw that year. He never engaged in personal pleasure nor did he take a full month's vacation away from his parish until a few years ago when he heeded the advice of his physician and visited the relative who had the room for his family and who was financially able to take care of it for a month. Up to that time he had taught in summer camps for a *diversion*. Or he remained on the field during the weeks of his vacation, leaving Friday or Saturday to divide the family among relatives for the week end. He reluctantly had to refuse to become chaplain of several Service Clubs in the community because he felt as if he could not afford to attend the regular dinner meetings.

One might imagine the mixed emotions of joy and humiliation when, shortly after the request was made to the consistory, a call came to the parsonage from one of the local service clubs, "We are wondering whether you could use some potatoes. We have taken care of the needy for Christmas and are now remembering the clergy."

We cheerfully accepted in a spirit of deep appreciation, mingled with amusement. When the good men delivered some several hundred pounds of potatoes several days before Christmas our twelve year old son ejaculated, in their presence, "Oh boy! Now we can eat French Fries."

After we completed a busy Christmas season in the Church and had a moment to reflect we discussed the situation and decided that we would not press the matter and would go on in faith—stronger than ever in 1954. We realized more than ever that our work is to build Christians with an understanding of the purpose of the whole Christian Church and that while we are building a structure and increasing our membership

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and contributions by leaps and bounds we are failing miserably in establishing true and undivided consecration among our laity.

Let The People Know

Some of our friends say, "Why don't you let your people know you're ready to move? That is the only way to get a substantial salary." We have had better financial propositions before us; but, conscientiously, we felt as if we could not accept them while there is so much of God's work to be done here. We know exactly where we can place a finger upon a member on whom we can count for any particular kind of service. We, too, might have effected a raise by explaining the situation to an understanding member of the congregation who has learned to know our motives intimately and who knows that we are, in reality, concerned little with the material things of life. We could tell the coal dealer from whom we personally bought our coal in our early years in the parish—the one who knows how hard we struggled to pay our yearly bill of \$150 while we received a salary of \$1380. We know that the retired college professor and author would and does understand. He once counseled us, "It is useless to attempt to educate others as to your station in life. It is an impossibility!" Surely the countless numbers whose relatives belong to other churches and who called in emergency or merely because they wanted their pastor, too, to see a dying loved one would know that it takes an extensive car budget to minister to so many people. Certainly the banker who knows our situation would help, as he has cheerfully loaned us money at interest when the "going was tough"; and he now serves on the council of his own church and is trying hard to better conditions for his pastor, he tells us. No, we reasoned, an appeal through any of these would not bring about the desired result of a definite realization of the need on the part of those who do not understand. It would not create a definite appreciation of the position of the entire clergy, or that of the many educators who are in a similar position, as their worth or influence can never be measured.

A conversation with a person who had served for years as an elder in another sizable church enlightened me. "Our pastor has retired," he said; "and we've been used to paying small salaries. We know we'll have to pay a new man much more than we paid this man who served us faithfully for many years."

Were my husband an inferior minister, preacher, and pastor I might accept

the situation. The fact that he has attracted to our church membership many of different traditions in our community leads me to believe that he has as much to offer as any successful pastor with a fifth of a century of experience in working with mankind. Our church is considered the most active in a community serving nearly all denominations; and we truly love our people and our community.

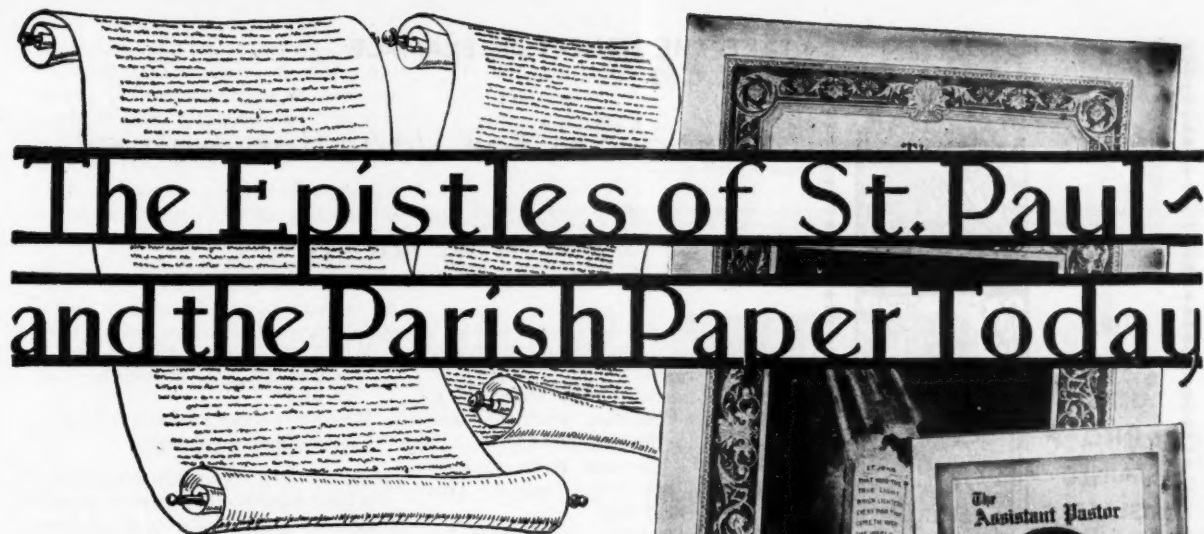
The pastor was reared in a parish served by his father who cautioned him concerning the disappointments of the ministry. He entered into it "with his eyes open." The pastor's wife was accustomed to a congregation which respected, above all, the giving of contributions to others and the unique position of the minister and his wife in the spiritual life of the church. Little thought was given here to the fact that a parsonage was provided for his active years in the ministry (After that—what?) However, it does not concern any of us deeply. We took pride in providing an adequate salary so that our pastor could be well dressed, as he was constantly before the public. We wanted him to be able to enjoy some cultural diversion which is so necessary for any individual.

One of the greatest satisfactions in my life, aside from my family and that of watching personalities progress in our midst, is the fact that through sacrifice on the part of my parents during the darkest time of the depression, I was able to attain a teaching degree. Because of necessity I am contemplating re-entering the teaching profession, a thing which I have hesitated to do up to this time because of the pressing duties of our large church and parish. I have an indomitable faith and keep asking myself whether my faith is strong enough to continue serving Christ's Church in the same capacity in which I have been doing, a thing which I love to do. I look upon several sister churches of our denomination and others whose helpers are no longer in the parsonage. I hear the voice of a woman in a neighboring church who said to me recently, "We're lost. Our minister's wife is ill. She's our right arm, you know." I remember the words of several of our fellow ministers,

"You didn't hire the minister's wife. You hired me." I continue to detest the word hire in connection with a pastor's calling.

I am wondering what the attitude of my fellow pastors' wives is regarding the decision I must make. The foregoing is all true; but how can we help but feel a more than average sense of responsibility for the upbuilding of Christ's Church when we stand beside the individual who was ordained to that end?

Church Management: May, 1954



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Saint Paul did much to solve their problem by writing his Epistles to the various congregations. These letters were copied and sent to other churches—they were read again and again.

While the pastor of today does not have to cover so much territory, he is beset with other difficulties. He must carry on the business management of his church, cheer the sick, call on members and prospective members, and take part in all social and spiritual activities.

The average pastor realizes he needs help. Here is where the Parish Paper enters. With this help, the busy pastor can talk to every member of his flock in his own home—can tell of the work being done, stress the needs of the parish and strengthen the ties of Christian fellowship.

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TAKE THE HAND FOR EXAMPLE . . .

Program for Vacation School

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HOW would you like an extra teacher for your vacation school? Of course, you say, there is no school so well staffed that they would not welcome another leader.

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Handwork activity used correctly becomes the unseen teacher of every school. Whether or not this teacher does her job depends upon you and the way you use or misuse handwork.

The vacation school period offers more opportunities for good handwork than any other period of the religious education program. However, there are certain rules to follow, and principals to realize, certain methods and techniques to become acquainted with, before handwork activity reaches its full potentialities.

As it is handwork we are considering, let us say that the five points to remember correspond to the five digits of the hand.

1. The thumb—keep everything under control.
2. The index finger—direct the pupil to the discovery of knowledge.
3. The middle finger—know your activities field, for the knowledge of materials is the heart of handwork.
4. The ring finger—tie the handwork to the course.
5. The little finger—it's the little things that count.

The Thumb

Keep everything under control; know where you are going; know what you are doing. Before you undertake to use any activity, ask yourself these questions:

Do I know how to use this craft?
Are there any difficult problems to be answered?

Does this particular handwork afford the children any opportunity to learn knowledge and discover the truth?

Is this handwork activity practical and simple? Will the process of making it or the finished product itself have any meaning to those who participate in it?

*Of Whittemore Associates, Inc., Boston, Massachusetts.

Will it lead to the worship of God?
Will it strengthen the purpose of my course?

When it is completed will it have accomplished anything?

If you know where you are going, if you have a point of destination in mind before you begin, there are much greater odds that you will arrive at that point and your handwork activity will be instructive.

The Index Finger

Remember you are helping children to discover knowledge and truth. You are guiding them, leading them, not pushing them or forcing them. You are opening to them the exotic thrill of knowledge attainment, the adventure of discovering truth.

The proper handwork and the correct use of it can very well be the best compass for this course, the best guide in following this trail.

Let us assume you have a course on the life of Christ, and you want your pupils to know the type homes that were in Palestine. Instead of merely telling them about these homes, describing them in detail, let the pupils make a Palestine house and find out for themselves.

You are having a course on God in Nature, and you are hoping the children will learn the truth that God's glory and beauty are reflected in the handiwork of his creation. Do not limit yourself to describing it only, let the children discover it themselves by carrying out projects of gathering and mounting flowers, or leaves, different kinds of wood, or seeds, rocks and grasses, or notebooks arranged with pictures and paintings of the world God has made.

No matter what the subject of your vacation school study may be—a Bible theme, a character study, a view of the church, the home, or the world, a project in handwork, for all the age levels, is going to enable them to learn and retain the truth that is inherent within that particular course.

When you take them by the hand and lead them into the mystery of God's world, and introduce them, through handwork activity, to the wonder of life, you will see their eyes light up with

enthusiasm and joy as they discover for themselves the power of their own minds, the inquisitiveness of their own facilities, the quietness of their own souls, and the creativeness that is their inherent birthright.

Remember the purpose of teaching is to develop within the life and mind of your pupils that which God has already given to them as a gift of his grace. To help them in the discovery of themselves. Handwork enables you to succeed in this purpose. It stimulates the imagination, encourages the creative, and develops the thinking of every pupil.

The Middle Finger

The heart of handwork activity is the knowledge of materials and methods.

A carpenter has to know his tools to build a good house. A musician has to know his instrument to play a moving composition. A teacher should understand methods and techniques, and know materials to be a good teacher. These are her tools. Know the handwork field! Know the crafts! Get acquainted with the wealth of material that is being published for your use. Visit your nearest religious supply store, study their catalogues, familiarize yourself with the methods and materials you may have reason to use in your own course of study.

Here are a few of the projects you may want to undertake:

- Paper craft
- Metal craft
- Leather craft
- Wood craft
- A soap-flake map
- Hand-painted frieze
- Puppets
- A picture notebook
- Clay and plasticine models
- Making straw bricks
- A log book
- A diorama
- Plaques
- Paper plate pictures
- Orange crate furniture
- A peep box
- Spatter painting
- Silhouette posters
- A model church
- Waste baskets
- Stuffed animals

The excuse that "I can't think of any project to use with my course" is no longer valid to vacation school teachers today. There are literally scores of crafts and projects already made and ready for use that can be purchased from your church supply store and manufacturers. There are hundreds of suggestions, plans, outlines and ideas included in the many fine vacation school courses published by all of the major denominations. There are stimulating, instructive

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- 19 ... The Sin and Repentance of a King. This address will hold any audience spell-bound.
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- 21 ... Ringing the Bells of Heaven. The appeal in this sermon will bring joy to all.
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- 26 ... God's Barriers Across the Road to Heaven. Not across the road to hell, but heaven's barriers.
- 27 ... Some Scarecrows I Have Seen. An unusual, out-of-the-ordinary sermon. It's fine.
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articles in many of the religious periodicals. Add to this the inspiration that every teacher receives herself when she is planning a course of study, and you see the opportunities of learning by doing are endless.

The Ring Finger

The handwork in your vacation school course should accomplish one very important detail. It should tie the pupil activity to the lesson goal; it should be a close partner to the teaching material. You, the instructor, per-

form this holy wedlock between teaching material and handwork activity—'til death us do part, or at least 'til the end of the vacation school course.

Thus your handwork will have meaning and value to the pupil and to the course. It will not have been valuable time wasted or misused.

What the children make should lead to what the children learn. It ought to strengthen the purpose of the course, develop the theme and reveal the truth. Often, your handwork activity will seem to be the center of the lesson itself and

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hence its primary part. However, no matter whether it plays a major or a minor role, be sure that it is married to the purpose of your course and does not degenerate into wasted time.

The Little Finger

In our consideration of handwork activity in the vacation school, there is one minor item to consider before we finish. It is the little things that count! Just as the little finger, although not used as much as others, completes the full picture of the hand, so it is the little details that make our handwork picture complete.

Little things like:

- Be sure there is enough activity material for everyone.
- Make a list of the materials you will need before you begin your course.
- Arrange to have room for your activity units.
- Begin long before the school opens to collect pictures, old cards, wall paper, and other articles which may be used in your course.
- Don't forget to recognize the accomplishment of each pupil in his handwork activity.
- Have a plan in mind for the use of your handwork crafts and projects so that full value will be received. For instance, a night for exhibition, articles for children to take home, toys for the nursery or other parts of regular church school, objects to be sent to missionaries, etc. A practical use for the finished project will increase its ultimate value.

Let us carry the analogy of the hand a little further. Although the thumb and fingers of the hand enable us to do our work, it is the veins and the arteries, carrying the blood to and from the heart that gives our hand life and meaning.

So will it be with the activity in your vacation school. Your faith and vision, your strength and dedication, your love and inspiration will bring the life to your class. The rich warm blood of God's love will flow through you into the hearts and minds of your pupils.

And the handwork activity you employ will enable your pupils to see truth a little clearer and discover knowledge a little sooner and retain that knowledge a great deal longer.

So do not teach alone, let Handwork be your partner!

HANDWORK INDEX

By The Reverend David W. Thompson

The above mentioned Handwork Index will be sent free of charge to anyone writing directly to us for our Catalog No. 53, in which the index is contained.

WHITTEMORE ASSOCIATES, Inc.
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Tax Laws to Benefit Churches

(From page 36)

Congress specifically recognized that it is the pastors of small churches who suffer discrimination under the present law.

Congress has, for many years, provided that a clergyman furnished with a parsonage as part of his employment need not count the rental value of that building as part of his taxable compensation.

Making a similar allowance for the clergyman who has to furnish his own quarters is only just.

The proposed law, however, stipulates that the housing allowance is tax exempt only to the extent actually used to provide housing quarters. A minister with a \$75 month allowance who rents a \$60 a month house would have to pay tax on the remaining \$15.

Unless the housing allowance is segregated from the rest of income, ministers may have some difficulty claiming the tax exemption. From that standpoint it would be advisable that they take early steps to get the allowance set apart from their salary, the transaction being a simple bookkeeping one, although important in obtaining the potential tax benefit.

Two more provisions of the new tax law are worthy of mention. These close loopholes in the existing tax code and will affect religious organizations and other non-profit institutions.

One amendment provides specifically that no individual or corporate taxpayer may deduct as a "business expense" any donation or gift unless some service of commensurate value is performed in consequence of the donation. Corporations will be held to the 5 percent limitation on tax-free contributions and individuals to the 30 percent limit. They can give more than that if they want, but they can't take it off their income tax as an expense of doing business unless commensurate value is received.

Finally, the House has moved to close a loophole in the "unrelated business income tax" of non-profit organizations. When a tax-exempt institution borrows money to buy real estate, it is obliged to pay tax on the income derived from the property to the extent that funds were borrowed to buy it. The existing law states that this tax need not be paid on leases of less than five years. However, experience has shown, according to the Ways and Means Committee, that a sequence of less-than-five-year leases have been granted business tenants in church-owned buildings, as a means of avoiding the tax. From now on, if the House has its way, a tax will be collected when the same business tenant occupies the property for more than five years.

Church Management: May, 1954

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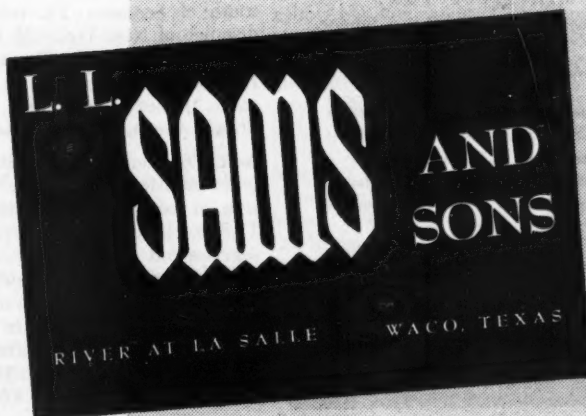
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"Heteronomy"—what preacher's heart will not thrill at the discovery of that word? It will take the place of "Mesopotamia" in the clerical vocabulary. The dullest listener in the congregation will sit up and take notice every time he hears it. Theologians deserve the thanks and praise of every clergyman for this precious gift.

It means—in case anyone wants to know—that there are some who are not self-starters! Pressure of the crowd or the force of high pitched voices on screen or television cause a reaction which has no connection with judgment or good sense.

Members of the cloth proverbially have been placed in this group. But things have changed. Today the clerics cannot be forced into buying as a result of ballyhoo and propaganda. A small group still buy what they are pressured into purchasing. Judgment and sanity belong to the ministerial profession.

Tragic indeed is the lot of the heteronomous preacher. He will pay about \$2000 to \$3000 more than the same insurance policy will cost with the Presbyterian Ministers' Fund. No one wants it to happen to him!

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Ministers' Vacation Exchange



Many ministers and their families already know the time and place of their vacation this summer as the result of this column. Since February *Church Management* has reported the desires of clergymen wishing to exchange pulpit and house for the vacation season with a satisfactory minister in another part of the country.

The Ministers' Vacation Exchange column will continue through the June 1954 issue. Listings may be sent to this office and should arrive at least several weeks in advance of the issue in which they are to be published. In addition to those opportunities printed in previous issues, we have received the following:

Will Supply: Congregational. Minister will supply pulpit of any congenial denomination, second, third and fourth Sundays in August for use of parsonage. Prefer south central Canada or north central United States. No Children. **W. H. Clem, Leigh, Nebraska.**

Avoca, Pennsylvania. Presbyterian. Exchange pulpit and manse four or five Sundays in July and/or August with minister of any congenial denomination. One service here each Sunday, average attendance about 100. Large manse with four bedrooms. Six miles south of Scranton, Pa. within driving distance of New York (3¼ hrs.), Philadelphia (4 hrs.), the Poconos (1 hr.), Buffalo and Grand Canyon of Pennsylvania. **James H. Glasgow, 1125 Main Street, Avoca, Pennsylvania.**

Ada, Oklahoma. Methodist. Exchange with minister of congenial denomination on west coast. Population of city is 17,500, church membership 1743. Two services on Sunday. Air conditioned sanctuary and study. Good parsonage, attic fan, two baths, seven rooms. Three in family, son a freshman in eastern university. Will preach as often as necessary on Sunday. **Rufus F. Walker, First Methodist Church, Ada, Oklahoma.**

Webster Groves, Missouri. Congregational. This is suburb of St. Louis. Exchange pulpit and parsonage 4 Sundays in July. Prefer Florida, or a lake region but will consider any offer. New 3 bedroom parsonage, patio; church has 350 members, honorarium, near Washington University, St. Louis Zoo, Municipal Opera, Mississippi River, Mark Twain country, Meramec Caverns, the Ozarks. Excellent displaced person as baby sitter if desired. **Eugene W. Meyer, 1221 Grant Road, Webster Groves 19, Missouri.**

Will Supply: Methodist. Minister will supply pulpit of any congenial denomination east of Chicago or in the South. Available, all of July and First Sunday of August. Three in family, son in High School. **Lester L. Haws, 156 North Broadway, Yonkers, New York.**

Dover, New Jersey: Methodist. Exchange pulpit and parsonage with minister in southern Florida during July. Church of 700, seven miles from lake district, 40 miles from New York, 15 miles from Drew University, Madison, N.J. Ten room parsonage. **Lawrence H. Richards, First Methodist Church, East Blackwell and Essex Streets, Dover, New Jersey.**

Chickasha, Oklahoma: Methodist. Exchange with minister in Rhode Island, preferably Newport, or within easy driving distance. Chickasha is quiet college town of 16,000, 48 miles southwest of Oklahoma City. Church membership 2300, new air conditioned sanctuary. Seven room brick parsonage with water air conditioning and TV. Near Oklahoma College for Women. We have three children, two of college age. **Earl S. Walker, Epworth Methodist Church 324 South Fourth Streets, Chickasha, Oklahoma.**

Sunderland, Ontario. United Church of Canada. Rural three point charge in the Lake Simcoe, Lake Scugog district.

Church Management: May, 1954

Parsonage, honorarium for four Sundays in July or August. Exchange in north central section of United States preferred. We have modern parsonage. Family consists of wife and daughter 1½. Elgin Rintoul, R.R. No. 2, Sunderland, Ontario, Canada.

Niagara Falls, New York. Presbyterian. Manse, garage, and \$125 for one service on five Sundays in August. Church of 650 members at gateway to Canada and south to Finger Lakes. Exchange for manse and similar remuneration with minister in Boston area, Minneapolis, Denver, or Wisconsin lake district. Alan J. Perrine, 825-87th Street, Niagara Falls, New York.

Middleburg, Pennsylvania. Evangelical and Reformed. Winter of sunshine wanted. Exchange parsonages and supply during month of January (first Sunday excepted) with minister of any congenial denomination in Florida. Nice eleven room parsonage, two services per Sunday in pastoral charge of three churches in Central Pennsylvania. Mountains. Snow. Near Susquehanna River. Two boys in family, aged 5 and 2. Frank A. Reigle, Evangelical and Reformed Church, Middleburg, Pennsylvania.

Weslaco, Texas. Methodist. Lovely new parsonage in beautiful Rio Grande Valley. On Mexican border, near Gulf of Mexico and King Ranch. Desire pulpit and parsonage exchange. Patrick W. Armstrong, 708 Georgia, Weslaco, Texas.

Sparta, Michigan. Methodist. Exchange pulpit and parsonage with minister of any congenial denomination in the East, preferably New England but would be interested in any offer for two or three weeks, including July 25, August 1 and 8. We are just 15 miles from the cultural center of Grand Rapids as well as all the natural vacation spots for fishing, swimming and boating. 35 miles from sand dunes of Lake Michigan. Three children in our family. Clarence Hutchens, Sparta Methodist Church, Sparta, Michigan.

Huntington, West Virginia. Christian. Exchange with minister from far West, preferably California during August. One service here. City of 86,000 in the Mountain State. Center of TV Channel 3. Family of wife and son 10. References. Happy exchange last year. N. V. Blankenship, Vinson Memorial Christian Church, Piedmont Road at Wayne Street, Huntington, West Virginia.

Hamlin Lake Cottage in Trees, near Ludington, Michigan. 3 bedrooms, \$100 month. John Gurnett, Elgin, Illinois.

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St. Clair Pennsylvania. Primitive Methodist Church, 35 year old minister desires pulpit supply work for two Sundays in July in central Florida or the TVA section of Tennessee. Use of parsonage or modest honorarium acceptable. References. Andrew C. Heller, 115 N. Mill St., St. Clair, Pennsylvania.

Pavillion, Wyoming. Methodist. Supply wanted for one service on Sunday during July and August in return for use of modern two bedroom parsonage less than two-hundred miles from Yellowstone National Park. We are in midst of fishing streams and lakes. Bass, croppie and blue gills caught within five miles of parsonage, great trout

fishing one hour away. Use of boat part time. Tetons and Jackson Lake less than three hours away. No exchange. No honorarium. Prefer Methodist with small family. E. White, Box 524, Pavillion, Wyoming.

Marion, Illinois. Presbyterian. Exchange or supply in August preferably in area of Great Lakes or near Chicago. On exchange, free Manse plus \$100 a month honorarium for preaching once during each of first four Sundays. Will exchange or supply under similar arrangement. References. J. O. Jarrel, First Presbyterian Church, 804 North Market, Marion, Illinois.

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Will Supply. Two Methodist ministers (ages 35 and 37) or churches of 800 members will supply churches in New England area in exchange for use of parsonage. Prefer 2 charges, rural, mountain, and lake area; within driving distance of each other. Families of three and two children will accompany. Dates August 8th to 30th. References. G. Ben Hershberger, Grace Methodist Church, Hartford City, Indiana; and Phillip B. Smith, Jr., Waynedale Methodist Church, 7606 Old Trail Road, Fort Wayne, Indiana.

Claresholm, Alberta. United Church of Canada. Exchange of pulpit and parsonage with minister of any congenial congregation July or August or part July and part August. One service per Sunday here; large comfortable modern manse; small honorarium; 85 miles to the city of Calgary; 165 miles to the resort town of Banff; 65 miles to historic site of Frank slide in the Crows-nest pass. Desire exchange with American minister preferably on West Coast or North West State. Four small children in our family. Edward W. Oldring, Claresholm, Alberta, Canada.

One of Methodism's Great Churches

(From page 16)

over the older church school rooms.

Note also was taken in planning of the immense cleaning load carried by two sextons. In the larger rooms a Spencer turbine vacuum system was installed. With this the hose is plugged into a hole in the wall. Dirt is sucked through the hose into the socket-like hole in the wall and into a container in the basement. The need for individual cleaners is eliminated except in the smaller rooms.

CHAIRS AND TABLES

Lakewood uses six hundred folding (senior) chairs and two hundred junior chairs, has dozens of adjustable folding tables for all ages, and carts to care for moving this equipment.

Overcoming the always difficult heating problem, the church installed the Minneapolis-Honeywell zone control system. A half-dozen thermostats strategically placed throughout the educational building and sanctuary permit regulated heat in each of the "temperature control zones" as required. The office, sanctuary, or a certain section of the educational building may be heated independently.

With all this progress Lakewood's leaders recognize that expansion is not yet at an end. More educational space could be used effectively. At one time plans called for extending the modernized educational structure along the right side of the sanctuary (facing the

(Turn to page 86)

Church Management: May, 1954

Vacation at Historic Shrines

MILTON THOMAS*

TAKE Gettysburg, Harpers Ferry, Shenandoah Valley, Chickamauga and Appomattox with John Brown, Barbara Fritchie, Stonewall Jackson and Robert E. Lee and you have a plot to the story of the Civil War. We visited all of them except Chickamauga on our vacation trip last summer, and the year before that we visited that historical battlefield in north Georgia. In fact our vacation tour in the Ford with Vivian and Stanley, both in grade school, proved of historic interest as we confirmed Yankees found ourselves in the stronghold of the Confederacy.

History becomes increasingly interesting when transferred from musty school books to the geographic spots where living men and women faced crises, did the exploits of history, and left a vivid heritage for us who follow in their train. These shrines bring the charm of far-away places and distant times. There is a subtle drama in stone monuments, reconditioned houses, and old locations.

Let's review a day from our vacation log for last summer. We left New Windsor in Maryland, where we had spent a few days with Church World Service, at five o'clock in the morning. By early daylight we had reached the city of Frederick. We paused in front of the Barbara Fritchie House (it was too early for it to be open) and relived the tale as told by Whittier as we looked up at the window where the old woman said:

"Shoot if you must this old gray head
But spare your country's flag," she said.

The stars and stripes wave on a small staff from that window.

From the house we found our way to the Mount Olivet Cemetery and opened the gates ourselves to see the imposing monument of Francis Scott Key, author of the *Star Spangled Banner*. From earlier Boy Scout days I recalled how this grave was the one place where officially the flag flies twenty-four hours a day. Then by following a plainly marked drive with low small arrows we reached the grave and stone of Barbara Fritchie. Again we recalled her deed as we read the poem by Whittier in bronze on the marble. Stopping near the gate on our way out we found a similar tab-

let with the words of the National Anthem on the Key monument. We, school children and parents, felt a thrill of history as we closed the great iron gates and drove southward.

Even before we had thought seriously of breakfast we had crossed the Potomac River into a corner of Virginia and then the Shenandoah River into West Virginia and backtracked down a side pavement into Harpers Ferry. In the past to me Harpers Ferry had been a name charged with historic charm. John Brown, whose early tannery was restored as a historic shrine not far from my early home, had done exploits there. With a handful of men he had captured the U.S. Arsenal there as a preliminary step to freeing the slaves. It was just prior to the Civil War which was fought for that same purpose. While he whom historians have called a fanatic was tried and shot for treason, it wasn't long until the Northern boys were marching South to battle singing:

John Brown's body lies a-molding in the grave
But his soul goes marching on.

Harpers Ferry has a quaint charm in its mountain setting. Historical markers tell the tale of something more important to Civil War strategy that took place there but our memories will linger on three rectangular foundations down over the B & O railroad tracks near the river in a well-kept park. These were the foundations of the arsenal. To us history lived again.

The Sky Line Drive

During the forenoon we drove the Skyline Drive, had lunch in a small Virginia village and finally reached Charlottesville and just south of that, Monticello. That was the home of Thomas Jefferson, third President of the United States. This home and grounds are preserved as in the days of old when Thomas brought his bride there through the deep snow. Arriving late at night he didn't disturb the servants but made her comfortable in one of the small houses, lovingly remembered as Honeymoon Lodge. We saw his mechanical inventive genius in numerous household gadgets and of course his grave on the same estate. Not far from Monticello is the much more modest Ash Lawn, the home of

*Pastor, Hazen, Pennsylvania, Methodist Church.

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OCTOBER						
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President James Monroe. Both homes with their hostesses explaining and describing the manner of life of these American heroes helped us to reconstruct the history of those olden days.

Then came the long afternoon drive southward uneventful except for the torrid heat and a flat tire (one of the thorns that are found among the roses of touring) until that evening we reached Appomattox Court House. The village has long since disappeared except for the historical buildings remembered because Robert E. Lee surrendered his Army of Virginia to General U. S. Grant, thus practically ending the Civil War. The courthouse building is gone but in its place in a circle which divides the highway, a marker describes what took place there. We visited the small museum and saw in outline the details of the surrender.

The McLean House has been rebuilt and while it had been closed for the day, we climbed the steps to the high porch and looked in through the windows where the transaction took place. There Grant had told Lee that the men had better take their horses back home for they would need them to catch up in their farming. And there Lee had replied that such generosity would go far toward reconciling the South. We ended the day with hot baths and a good sleep in a modern Motel near there.

Then to continue into the next day, after a visit to the famous Natural Bridge we spent nearly twenty-four hours at Lexington. Our first visit there was to Washington and Lee University and the Lee Memorial Chapel. Behind the speaker's pulpit in an alcove was the famous Vallentyne recumbent statue of Lee. Previously that had been only a picture to me which I had secretly promised myself I would sometime see. This was the time. An attendant told us it represented the General resting outside his tent in the army camp. In the basement below the statue was the vault in which the man, probably the most beloved in the Southland, lies at rest. And in the museum which was under the auditorium among other historical and family relics was the skeleton of his famed horse, Travelor, assembled in a large glass case.

Virginia Military Institute

On an adjoining campus was the Virginia Military Institute, a college grade institution, sacred to the memory of Stonewall Jackson. A year or so before, I had seen the old mill at Jackson Mills in West Virginia where he had worked as a boy. The VMI is also famous for its cadets who followed their beloved General Jackson into the

battle of New Market and defeated a Northern Army which had invaded the Shenandoah Valley while the Confederate Army was away. We visited the great chapel, large and severe in true military style. In a giant lifesize painting across the entire front of the chapel was depicted the cadets in the Battle of New Market. In front of one of the Institute buildings were the graves of some of the boys who gave their lives in that battle.

Then back across town in the city cemetery we found the grave of Stonewall Jackson. The day before we had stood at Barbara Fritchie's grave and read the words:

Barbara Fritchie's work is o'er,
And the Rebel rides on his raids no more.
Honor to her! and let a tear
Fall, for her sake, on Stonewall's bier.

And this next day we stood at his grave and thought of these lives that history had so casually yet so dramatically brought together.

But we were not only American citizens proud of our historic heritage; we also happened, in the providence of God, to be Methodists. And Methodists as well as other Christians find historic shrines. After supper one evening while we were at New Windsor we visited some of the shrines connected with the life of Robert Strawbridge. He, with Philip Embury of New York, shares the debated distinction of having preached the first Methodist sermon in America. That was back before the Revolutionary War. We visited his home where he preached that first sermon, the home and grave of John Evans, his first convert and lay class leader. Then we found the monument that had been erected where he built the first Methodist meeting house, a log structure on Sam's Creek. As we followed the trails that evening our denominational heritage lived before us again.

Now to tell the truth our vacation tour included more than these historic shrines. But being interested in history we combined them with the rest of our trip. With a mind open for reading, one can find historic shrines for almost any trip. I read of them and then hold them in mind and whenever a trip takes me near one of them we include it in our itinerary.

For instance not long ago I was talking with a group of men in a lobby. I was looking forward to my first visit to the city of Philadelphia. "What's Philadelphia got except a lot of dirty streets?" one of them wanted to know. Then I started the list: Independence Hall and the Liberty Bell;

(Turn to page 62)

Church Management: May, 1954

TRY SOMETHING

By W. Howard Lee*

SOME years ago Roger W. Babson and a group of his friends started an experiment in their little New England church. They called it the Open Church Door movement. It has spread across the country and has led to a broadening usefulness for many churches. The plan is simple. Try keeping your church open for prayer and meditation every day. The hours may be limited at first, but they should be regular. There should be someone on duty all the time when the church is open, not only to guard the premises, but to act as a friendly counselor if someone comes along who wants to talk. A suitable room with two comfortable chairs apart from the sanctuary is best for these friendly visits. Laymen and women in all walks of life, of various ages, may take their turns at "keeping the church door open." During the hours when no one else shows up, the layman in charge is asked to follow a course of meditation and prayer in behalf of the church and its program and may be given a list of persons for whom intercessory prayer is requested.

Babson reports that the idea has caught on over the years and that many have been helped through crises, found answers to problems, taken new direction in life through the faithful, in-season-out-of-season, open door ministry of the church. But even more important, he thinks, are these hours of prayer on the part of the helpers; the spiritual life of the entire congregation has been deepened by the thirty to sixty members of that church who volunteered to spend an hour or two in their turn as "ministers" of the open church door. Sometimes no troubled or seeking soul showed up, but then they reasoned that a lighthouse doesn't have to have a wreck every night to make it worthwhile. Indeed the greatest value of the experiment has often been realized when no one came and the attendant was alone with God and received spiritual benefits they had never had before.

It is recommended that the Open Church Door be operated through a special committee appointed by the officials of the church. Publicity may be given through the regular church channels. It is well known that when the troubled are invited, they will come. No promises that the answers to all problems are ready and waiting should be

*Minister, Memorial Presbyterian Church, Saint Augustine, Florida.

Church Management: May, 1954



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made. The helper in charge is expected to do only two things: listen sensitively, sympathetically, if the visitor wants to talk, and direct him to God and the Bible before he leaves. This latter may be accomplished by joining with the visitor in prayer, by conversation, and by books and pamphlets at hand to be loaned or given. No money or clothing are given out; cases of this sort may be referred agencies with experience in this field. Visitors are asked to come more than once. Names and addresses are taken and a monthly fellowship dinner held for those who have brought their troubles to the church.

If you think this is worth a try, you may want to enlist a group who'll keep the door open an hour each afternoon and an hour each evening. The light turned on in the church for an hour each night will at least make people start asking questions. The chances are that Open Door policy will show many returns if pursued faithfully over a long period. Among the values that Babson lists, besides being a help to people in many different kinds of distress, are that it has given their own people a new sympathy for the unfortunate people of the community, a renewed faith in the Church and its power, and better acquaintance with the members of the church as well as its pastor, yes, and the janitor too.

Vacation at Historic Shrines

(From page 60)

old Saint Georges Methodist Church—oldest historic Methodist church in continuous use in the world; Betsy Ross House where the first Stars and Stripes were made; Christ Church sacred to the Episcopalians; and the grave of Benjamin Franklin. That appeared a revelation to those men living near the city of Brotherly Love. And I visited them all in an afternoon in the city.

On a vacation trip another year, going westward across Ohio we turned north at Upper Sandusky into the cemetery for the reconstructed stone mission to the Wyndotte Indians. This was the first missionary work of the Methodist Church, the accomplishments of the colored preacher, John Stewart. The graves of many of the leaders of that Indian congregation are there. We also drove by the Methodist Church there named as a memorial to Stewart—the only church housing a white congregation named as a memorial to a negro.

And a different year in the middle-west we spent three days at Springfield, Illinois. We visited the famous monument at the grave of Abraham

Lincoln, his home, and the churches there. The next day we went out to New Salem village which has been reconstructed recently as it was when Lincoln spent the formative years of his later youth there. As we stood in the inner room of the monument in Oak Ridge cemetery I felt I was in the presence of the great. I pondered on the wisdom of his honesty. Later I visited the state house grounds and saw the large statue of him breaking the shackles from a slave and then behind it the smaller statue of Stephen A. Douglas, "the little giant." I asked myself why Lincoln had been greater than Douglas, a man with a much greater intellect. And I decided it was Lincoln's humanity and love of people that had made him greater.

I mentioned the homes at Monticello and Ash Lawn on last summers trip. History lives again in visiting these historic homes. On the same trip we visited Friendship Manor, the early home of Albert Gallatin. On other trips it has been the Hermitage of Andrew Jackson at Nashville, the Ashland of Henry Clay at Lexington, Kentucky; and Mount Vernon of George Washington, to name a few.

Graves Of The Great

I also mentioned the graves along this route. Visiting the graves of the

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great has long been a travel hobby of mine. Driving off the main highway in Pennsylvania in the center of a small cemetery on the north edge of the village of Rome is the monument of Philip P. Bliss, gospel song writer whom we remember in "Let the lower lights be burning." In the National Cathedral in Washington is the grave of Woodrow Wilson. In Mount Olivet Cemetery in western Baltimore are the graves of Bishop Francis Asbury, Robert Strawbridge and other early Methodist notables. On Sunset Slope above the auditorium at Montrose Bible Conference is the grave of the evangelist, Reuben Archer Torrey. These are a few of the graves I have visited. They help me get the feel of history. Biographical reading and a retentive mind point out these graves as we plan our vacation trips.

Our vacation last year was a variety vacation including scenic splendor, a Christian conference, visiting friends, and the vacation at historic shrines. And now I am busy investigating other shrines as I plan our trip for this summer, and doubtless will continue to do so each spring for years to come.

Priming the Preacher's Pump

(From page 45)

in print on the Acts, confirms impression that Dr. Theodore P. Ferris of Trinity Episcopal Church, Boston has done a highly significant exposition of our Church History, volume One, which of course the Acts of the Apostles is. This man brings a thoughtful, often original perspective to familiar incidents and sayings. As partner he has the scholarly Scottish New Testament teacher, Dr. G. H. C. Macgregor. From Union Theological Seminary comes the author of the exegesis of Romans, that brilliant and immensely powerful statement of the Faith. Professor John Knox is known for his exact scholarship and for his helpful restatement of many central beliefs of the Church. My friend and former fellow-Churchman writes the exposition of Romans. Dr. Gerald R. Cragg, now minister of Montreal's Erskine-American United Church, is himself the scholar as preacher and pastor. When old Alexander Whyte of Edinburgh desired to assess the value of a biblical scholar he would try to see what he "did with the Romans." What Dr. Cragg does with Romans would satisfy Dr. Whyte. He brings his wide knowledge of the best that has been written on this gospel within an epistle, and what is more important for the non-technical student of scripture, his own deep faith in the living and reigning

Lord who is its theme. Something of Dr. Ferris' style and approach may be seen in this fragment lifted out of his exposition of Acts 16:30: "The jailer was a thoroughly frightened man. . . the prospects for any future at all were in serious danger. It is in such a state of insecurity that men begin to think about the basic realities of life. It is no wonder that the jailer asked the question, 'Sirs, what must I do to be saved?' It is in such a state of mind that people ask the same question today. They are scared stiff." His answer is four-fold: (a) to be saved you must join the Christian church. . . (b) you must learn the fundamental principles which underlie Christian belief and behavior. (c) you must do his spiritual exercises daily. (d) he must take part in some specifically Christian activity. Isn't that clear, Christian and preachable?

Here is Gerald Cragg on the glorious eighth chapter of Romans, verse 37 ("in all these things we are more than conquerors through him who loved us"): His title—"Victory in the Superlative Degree." His divisions of Paul's thought are almost inevitable, obvious (but how we miss the obvious and bypass the "inevitable" in breaking open a text!) "There are three distinguishable steps in Paul's thought: we are conquerors; we are more than conquerors; we are more than conquerors through him who loved us. Under (a) "the human spirit can rise above the threat of all opposing forces. We might expect as much, for this is God's world. . . the greatest beauty emerges in the most unlikely places." (Consider the tree with a precarious foothold in a cleft of rock above the abyss) "In the life of faith we gratefully note the courage with which difficulties are encountered. . ." (b) Much as this is, that we come through, hard pressed but triumphant. . . we are more than conquerors. "We not only defeat the powers of evil, but we snatch a blessing from their onslaught. . ." (c) "Such miracles do not unfold without sufficient cause. . . Paul is speaking of the transforming power of divine love: we are more than conquerors through him who loved us." Inadequate as are such small samples of the authors' work, do they not appeal to you as sound, scriptural, relevant and what is not unimportant, interesting? Of the exegetes I say only this: I trust their reverent scholarship, and if their conclusions upset some fondly held by me, so much the worse for my conclusions! Young preachers' libraries may be smaller than many of their predecessors, but they will have twelve books in the section marked "Biblical" equal to a score of others in the same field—if they own and diligently read and unhurriedly digest *The Interpreter's Bible*. I vote for Acts and Romans as one of the best.

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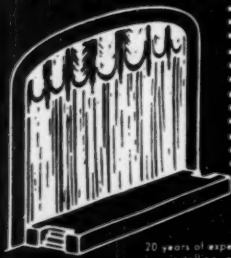
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A SERMON ON STEWARDSHIP . . .

"God Love a Cheerful Giver!"

HARRISON DAVIS*

THE Finance Committee of our Church has asked me to interrupt the sermon series on "What Is God?" to preach a stewardship sermon that will initiate the annual pledge canvass. It's a reasonable request on their part, and I don't regard it as an interruption for the reason that we are learning about God when we hear how He loves a cheerful giver. If He loved any kind of giver—a grudging one, a dutiful or a drafted one, I might wonder. But the Bible says that He loves only a cheerful giver. That's enough to invite me to take the plunge.

One of the touchiest subjects around most Protestant churches is finances. How and when bills are paid is a strictly hush-hush matter. For many people, churches are in an entirely different category from commercial business which exists only as long as it has a favorable bank-balance. The Church's dividends are not announced in the financial section of the New York Times. Churches are not geared to profits in dollars and cents. From the business point of view they exist in a Never-never Land where the usual rules of economics and higher finance don't apply.

With this point of view uppermost in many minds, it's not surprising that certain misconceptions are abroad about church finances. Let's list three or four of them and see if we can come up with an answer that will explain why church finance is not one of our best conversation pieces:

No. 1: That the financial side of a church always takes care of itself.

No. 2: That everyone expects a church to operate at a loss.

No. 3: That some people are called to be Christian stewards and some are not.

No. 4: That churches would do better if they sent less of their money overseas to missions.

I

Let's take this first misconception in church finance, that the *financial side of a church always takes care of itself*. One has a pretty hard time getting a

hearing over the shouting of those who believe it. They even quote Scripture to prove their point. "The Lord is ever mindful of His own," they say. "Look at Elijah and the ravens, and Jesus and the loaves and fishes. Church finance is no problem; it's only a matter of faith. Believe in God enough, and you'll balance your budget. If not a sparrow falls without His interceding, how much more will He prevent the fall of a church!"

I think we'll have to confess that some finance committees fail (and with them their churches) because they do often under-estimate the spiritual resources which are within the reach of every Christian congregation. But I raise a question as to whether more churches fail for the lack of faith or for the lack of financing. My experience has been that many churches are lost, much religious effort undermined, programs are trimmed back to bare bones, because so many in the church hold back in their giving, and expect God and the Finance Committee to perform a miracle annually, if not oftener.

Now every pastor who is worth his salt, and certainly every finance committee, believes in miracles. They have to, or they wouldn't stay on the job with any show of courage! But every conscientious pastor and every finance committee have seen too many ideas deflated, too many services limited, too few children and young people reached, too many families neglected at the point of personal ministry, because of lack of financial support. It isn't that God isn't in the picture. It's because every laymen served by a particular church is not in the picture.

The largest Protestant church in New York City by far is Riverside Church, near Grant's Tomb on the Hudson River. Its budget runs to several hundred thousand dollars a year for current expense and benevolences. I wish I could tell you how many laymen have told me on the Q.T. that "the Rockefeller's pay the bill." They weren't the kind either who'd pay a half-dollar for a balcony seat and then run home to the suburbs to boast about getting the best in preaching and music! But listen to that church's pastor, Dr. Robert J. McCracken, as he wrestled with the prob-

*Minister, First Methodist Church, New Rochelle, New York.

lein with his congregation: "No church should be run on a cash basis, yet without cash we couldn't keep our doors open for a single day. Money is not the supreme necessity, but it is an imperative necessity. In this church, as in every other, our program expands and contracts with our income." This is enough for those who say that the financial side of a church always takes care of itself.

II

The second misconception in church finance is a kissing cousin to the first. That is that *everyone expects a church to operate at a loss*. This too is a surprise, for it shows the abysmal ignorance into which many a non-supporter falls. He may expect the church to operate at a loss because it's not geared for profit in terms of dollars and cents. "Churches are non-profit-making," he smugly states, "therefore they're expected to operate at a loss." So he hides behind his logic, and refuses to take financial responsibility toward it.

But one spring day during a deluge the church's roof springs a bad leak. Examination proves that the slates and copper flashings need replacing. Patchwork simply won't do this time. It's a three-week job, keeping five men busy eight hours a day, five days a week, at \$2.25 an hour per man, plus the cost of the materials. Now it happens that our non-contributing friend is in the contracting business. He knows a dealer who has one foot in a Vermont slate quarry. He knows where he can put his hands on some roofers. He draws up blue-prints and submits a bid to the church board. They sign a contract and work begins.

But as the work starts, worry begins too. Every time a truck rolls into the yard with roofing materials, he has to pay cash on the line. Every Friday afternoon he has to meet his payroll. For the first time in his life he begins to look at the church through new eyes. Suppose it couldn't pay him! Now he knows he doesn't want the church to operate at a loss. The astonishing discovery sweeps over him that it can't operate at a loss. It must pay his bills, and not his alone, but also the plumber and the electrician, the publisher of Sunday School literature, the stained-glass window man, the staff of ministers, musicians, secretaries, custodians, painters and printers, masons and carpenters, and so on to include all those whose services are essential to the church. Now he's the last man in the world to believe that a church can operate at a loss.

III

We move on now to the third misconception in church finance, which is that *some people are called to be*

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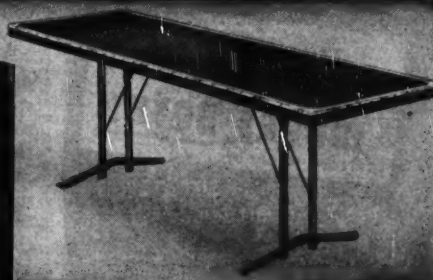
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Harrison Davis

Christian stewards and some are not. Those who keep this opinion try to clinch their argument by quoting Scripture, usually I Corinthians 12, just a few verses before St. Paul's immortal poem on love. "You are the body of Christ," they quote, "and individually members of it. And God has appointed in the church first apostles, second prophets, third teachers, then healers and helpers. . . ." To this list of persons serving special functions in a church, the misconceivers add the phrase: "Some are stewards and some are not."

They would tell us that stewardship in the ancient and modern church is a special function of a few. Some preach, some teach, and some pay the bill. Since this divided function is historically sacrosanct, a man may take the preaching, he can let his children take the teaching, and he can let somebody else, the steward, pay the bill. End of argument. So there! Make something of that, if you can.

Well, the one fly in the ointment of this misconception is that in the New Testament church it was never true that some members were stewards and some were not. In Bible times all believing Christians were stewards. They all supported the church with their substance. They did not dole out their change or perform cheese-paring arithmetic with their tithes. They put all their income into the Christian enterprise. They sold their land, their homes, their businesses, they pawned their jewels, they turned in 100% of their wages into a common treasury. Ananias and Sapphira, in fact, were punished because they held back a portion of their possessions while swearing they had turned it all in. Except for them the early church was made up of people who dedicated everything they had to the new Kingdom of God arriving in Christ. They gave an impulse to the Christian church

that shames us today with its selflessness and its sacrifice. No wonder now that we don't make it easy for any man or woman to join the church when we ask of them a vow: "Will you be loyal to the Church and uphold it by your prayers, your presence, your gifts and your service?"

Let's go a step farther now with the man who's willing to let another foot the bill for the church's ministry. Very often he's the kind of person who as he laughingly puts it, "takes church on radio and television." Now obviously the religious services on the air are designed for the sick and shut-in, not for the healthy stay-at-home, "the home-Baptist" as we used to call them up-country. A healthy person who hears or views a religious program that comes over the ether, while his neighbor is at church, is plainly a sponge and a cheap-skate, unless he sends in a generous contribution to the network sponsor. For he's accepting something not designed for him, which certainly is costing somebody a great deal of money. That somebody in all probability is a hundred consecrated laymen who not only are paying for that TV or radio program, but are also paying their own church's local bills. They are not content to ride free, and they derive a warm satisfaction about shouldering a few invalids and cripples on their backs like St. Christopher. But it must gall them not a little to have a healthy person clamber on their backs, and it ought to shame us when we try it. After all, when a man is served religiously, he should be anxious to support it to his best ability, and not leave it to another. Only as all help can the church push onward in its ministry and program, whether that be on the air or in the local parish.

IV

This brings up the last misconception on church finance, the one about the church's *bettering itself by sending less of its money overseas to missions.*

I think we ought to preface this by saying that the most important church for you and me is the church which serves us. This is the church which is helping us rear our children in the Christian faith, which strengthens us spiritually Sunday by Sunday with its preaching of the Word and renews us in the sacraments, the church that coronates our joys and consoles us in our griefs, the church that offers us hospitality and fellowship, that lifts our minds to a bigger world and puts us to work for humanity.

Who does this better than our local church! Certainly not that boyhood church of ours in Keokuk, Montana, that we left twenty years ago and which never hears from us even on Old Home Sunday. Or that plush-carpeted cathedral that you attend twice a year, that

attracts you because of its awesome size and luxurious appointments and sends you away unblessed because your spirit has been trussed up in size and luxury alone. No, it's the church in the reachable neighborhood or the commutable community that is rightly your church and mine because it serves us where we are.

Since it is the local parish church which offers us these essential services at so many points it behooves us to examine its budget carefully to see if financially speaking it is doing its job effectively. It may surprise you no end to learn that your favorite church can scarcely be accused of sending most of its money overseas to missions. One church in a well-heeled community I know very well designates only one-fourteenth of its budget for missions, and of this less than half actually goes overseas. The few who do better are exceptional. One turns away from examining the missionary budgets of most churches with pain and anguish: "So little for the worldwide expansion of our faith!"

Late last winter I was wishing I had the know-how of a railroad construction engineer so that I might bring the New York Central through my city of New Rochelle. For the people on the other side of the county, who do live along its tracks, had the time of their lives watching for a certain be-ribboned and flag-decked train to stop at their stations to receive their gifts in cash and kind for the relief of Holland when it was inundated by the North Sea after the most violent sea-storm in modern times. When the Dike Train, as it was called, whistled away from their stations, with the gifts aboard, they saw dikes mended overseas, roads rebuilt, blankets spread over shivering children, warm soup lifted to the lips of the hungry, and anti-biotics rushed to the ailing. They all saw what their gifts could do overseas and it gave them profound satisfaction.

So it always does. Our churches send out their trains of relief and mercy, of compassion and reconstruction, not once in a lifetime, but every day of the year. Through us our churches are on the highways of the world like the Good Samaritan bearing the oil of Christian love for the wounds of mankind. You would not want it otherwise.

Well, there it is—my sermon on stewardship. I know it's been a bit earthy. I believe you would have it so. There is good precedent for earthiness in this matter of stewardship. It was our Lord you remember Who stood watching the rich men casting their gifts into the temple treasury and Who saw the poor widow put in her two mites. "This poor widow," He said, "hath cast in

(Turn to page 88)

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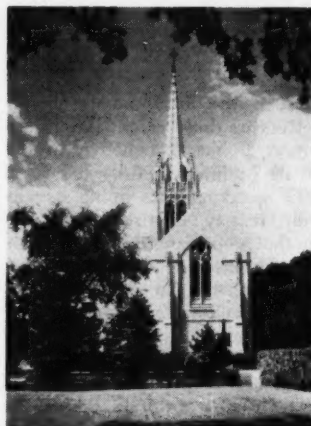
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Communion Vignettes

WILLIAM H. LEACH*

IF there is one season, above others, when minister and people come into the presence of their Lord, it is in the hour of Holy Communion. At this time the minister becomes the priest, not alone dividing the word of truth but, also, dividing the body of Christ among those who communicate. No honest minister of Christ can enter into this holy service without a period of self-preparation which will include much soul searching and prayer.

As a child of a Christian home, at a very early age I regularly sat with my mother through this holy service. Its significance did not dawn on me but I can still recall the tears which rolled down the cheeks of strong men as their hands reached for the bread and as their lips touched the chalice which held the consecrated wine. It seemed to

me as some powerful force was at work. After maturity had added years to my life, I shared with these people their experiences. The historic phrases which have been used through many generations took on new meaning.

The invitation to communicate is both broad and generous. When sin or doubt weighs heavy upon the heart who can reject the invitation which is presented? There is no intolerance in the historic words. They cut to the heart of experience.

"Ye who do truly and earnestly repent of your sins and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God and walking henceforth in his holy ways: Draw near with faith, and take this Holy sacrament to your comfort; and make your humble confession to Almighty God."

These words are not from the Scriptures—of course, but they have stood the test of ages. It is not a narrow invitation that is given. It is for those who are truly sorry for their sins and who are in love and charity with their neighbors.

HANDS

Many churches of today keep a record of those who partake of the Holy Communion. It is always interesting to note whether the number interested in this sacred rite is increasing or decreasing. But the imaginative minister knows that any record is inadequate. The communicants cannot be reduced to arithmetic. He knows that those who kneel before him are the sons and daughters of God. He feels a kinship with the poet Thomas Gray who saw more than peasants under the sod of the cemetery Stoke Poges.

Perhaps in this neglect is laid

Some heart once pregnant with celestial fire,
Hands, that the rod of empire might have swayed,

Or wak'd to ecstasy the living lyre.

It is not always possible for the clergyman, busy with the distribution of the bread and wine to look into the

*Editor, Church Management.

faces of those who seek communion. But the hands on the rail tell him much.

I can still see one pair of rough and calloused hands. The index finger had been cut from the left hand. Those hands could belong to but one person—Harry Kelson. Harry came to this country years ago with his little family. His life had been a hard one. He had never acquired a trade but worked as a laborer. Yet his little family had grown to maturity. The one boy and two girls had been sent through college. His little home was an attractively painted house with many flowers in the yard. His name was among the larger givers to his church. Harry's hands were rough but his soul had the fine fenestrations of a saint. He was a respected member of the community. Worthy was he of Holy Communion.

The officiating minister sees other types of hands. Close to the hands described I see another pair resting on the communion rail. They were the hands of a lady. The fingers were finely chiseled; the nails had been recently manicured, the delicate lace of the sleeves indicated financial resources. These were not dishpan hands. The minister knew these hands. They could belong to but one person in his little church. They were the hands of Helen Broadman.

Helen's father had been one of the builders of our town. His industry had thrived and he became a man of wealth and distinction. His ability was recognized and he was elected to the state legislature. Helen received all of the blessings that wealth could give and, in addition, had the gifts bestowed by a Christian home.

Her own marriage, however, had been a failure. She was deserted by her husband and had the responsibility of mothering two children, fruit of the marriage. Her whole life was a fight to recover from that wrecked marriage. In this she had done and was doing a good job. But she had her moments of weakness and depression. The hour of communion was to her more than a formal ritual. It was a cry for strength.

The community did not censure this woman for the wrecked marriage. Sympathy was with her. But her sensitive nature constantly sought for some explanation of her own shortcomings.

These hands trembled slightly, never too loudly, as the words were uttered:

We do not presume to come to this, thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord whose property is always to have mercy.

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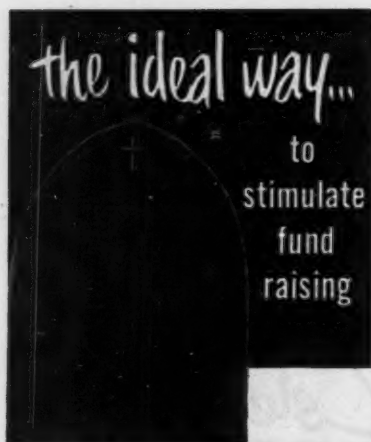


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A TEST FOR COUNSELING...

The Pastor and the Mentally Ill

SAMUEL SOUTHARD *

ALTHOUGH pastors now have on hand a number of excellent practical suggestions concerning their pastoral calls on the physically ill, few of them have been given specific instructions on the pastoral visitation of mentally ill persons. Today when pastors are becoming increasingly alert to the need of visiting both the physically and mentally ill, some attention needs to be given to the difference between a pastoral call on those that are physically ill and those that are mentally ill. The purpose of this article is to illustrate some of those differences from my own experience.

As soon as anyone raises the question of visiting the physically and mentally ill, a previous question arises in my own mind: "How much training does the pastor have for pastoral calls in general?" If the pastor has had little training, he will probably use similar techniques wherever he visits. Such techniques as spiritual advice, some listening, Bible reading, and prayer have always been used by pastors. However, a number of pastors graduating from our theological seminaries today have had specific training in pastoral counseling. Some of them have had clinical training as well. For the purposes of this article, let us assume that the pastor has had both general and mental hospital training. What differences will arise then in his visitation of the mentally and physically ill?

(1) The first difference concerns the role of the pastor. To the physically ill person, the pastor, is a natural ally, bringing comfort and strength. Of course, the pastor may find some resentment in a few of the persons that he visits, but generally he will find a cordial reception. However, to the mentally ill he may simply appear as another judge—a veritable incarnation of the super ego. Therefore, the pastor does well to approach the mental pa-

tient as a friend, while he comes to the physically ill patient first as a pastor but also as a friend.

Naturally the mentally ill patient may know that he is being visited by his pastor. What I am saying is that the pastor should emphasize the fact that he is coming as a friend of the patient even though he is the minister in the home community. Therefore, for example, the pastor may introduce himself by saying: "I am Reverend Jones from the First Methodist Church. I have come to visit you because I am one of your friends, and I represent some of your friends in the community. We simply wanted to let you know of our friendship for you." If the patient wishes to talk about the persons in the church that he is acquainted with, he may feel free to do so. On the other hand, if he has bitter resentment against religious persons, he may react somewhat against the pastor. However, he may simply accept the pastor as a sorely needed friend and relate to him on that basis. The important thing is for the pastor to let the patient know in the very beginning that he is a friend. In speaking with a physically ill person, it is generally assumed that the pastor is friendly. But this cannot always be taken for granted in speaking with the mentally ill.

(2) In the use of religious resources the pastor will feel freer in the sick room of the physically ill. After an operation or when facing handicaps in convalescence, or before death, the physically ill appreciate prayer and the reading of Scripture. But prayer with a mental patient may mean to him that the pastor has given him up and has turned him over to God. Also, the Bible may be misinterpreted by many mental patients to fit their delusions or it may simply depress them by showing a standard which they cannot attain. Therefore, if the pastor exhorts a parishioner who is in a mental hospital to pray or if he reads verses about trust and faith, the mental patient may become

* Instructor in Psychology of Religion, Southern Baptist Theological Seminary, Louisville, Kentucky.

quite depressed, for he may say to the chaplain afterwards: "I really feel that I am absolutely lost because I cannot pray. And yet the preacher told me that that was the thing that I should do." The fact of the matter is that religious resources are excellent as stitches to sew up the emotional wounds of mental patients once they have been thoroughly cleansed, but religious resources are not to be used as patches to cover up an undiscovered abscess.

(3) The pastoral techniques of interpretation and "dialectic analysis" may be used much more freely with the physically ill than with the mentally ill. Mentally ill patients usually cannot follow "dialectics" for they do not know what they want to do. Therefore, if you say to them that they have a choice of doing this or that, they will not be able to stand the anxiety that goes with the making of such a choice. If they were able to make rational choices, they would not be in a mental hospital. Therefore the pastor will do well to emphasize his role as a listener. He can help the patient to ventilate some of the pent-up feelings that he has. In this way he offers his emotional support to the mentally ill person without trying to force the patient to take more responsibility than he is able to stand. In dealing with physically ill patients, of course, the minister can assume that they are generally in good mental health. Therefore, if they present some problems, he may feel free to discover the various possibilities in the problem and summarize for them. Once he has done this he may ask them what choice they consider to be best in the light of their Christian experience. In this way the pastor may be of great service to his parishioner in one interview.

But, on the other hand, if he attempted this type of counseling with the mentally ill patient, he might throw the patient into a panic, cause the patient to be depressed, or curiously enough, he might get an intellectual answer which would satisfy him completely. However, if he were to return and see the patient again, he would find that emotionally the patient had not accepted what was said. He was simply giving intellectual assent to questions that were raised on an intellectual level.

(4) The fact that the patient is inside or outside a hospital is very important. If a psychotic individual comes to a minister in the church, the pastor will naturally want to be firm in insisting that this person talk to a psychiatrist or someone that can give him definite medical help. If the person refuses to take this direct advice, the pastor should tell him that he will not accept responsibility for counseling with him and will inform the person's family of this fact. On the other hand, if a physically ill

person comes to the pastor he may simply say: "I suggest that you see your doctor." If the physically ill patient who is assumed to have good mental health does not consult his doctor, this is certainly not a matter of social responsibility for the minister. Because this matter of social control is so important, the pastor in his first interview with individuals should look for the sense of responsibility in each parishioner. If he finds that the person has not slept at all for several days, has not been able to eat regularly, and has not been able to go to his day's work, then he should immedi-

ately consider the possibility of deep emotional disturbance that may require the services of a psychiatrist. Persons who are not able to carry on the normal routine of daily living lack the responsibility to receive pastoral counseling in an uncontrolled setting.

(5) Time is another factor which must be considered. In one interview of half an hour physically ill persons may receive some redirection of their thinking. Their ego may be definitely strengthened and their spirits uplifted

(Turn to page 88)

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Preachers and Preaching

Tents Toward the Sunrise by Charles W. Koller. The Judson Press. 152 pages. \$2.00.

This volume consists of sixty-six two page messages, written by the president of Northern Baptist Theological Seminary, Chicago. The book is arranged in four parts (1) Practical Christian Living, (2) The Church and the Ministry, (3) Thanksgiving, Christmas and New Year's Day, (4) The Issues of War and Peace. Here is a wide range of subject matter discussing some of the more practical matters facing Christian people. Discussing spiritual attractiveness (p. 77) the author says "We cannot have spiritual effectiveness without spiritual attractiveness. We cannot preach people into the kingdom of God; we must attract them." The author then uses this illustration: "A young woman happened to be in a prayer service where several of her associates in business were praying for the unsaved, of whom she was one. Instead of glowing with gratitude, she regarded these prayers as an expression of stupendous egotism. 'They were praying, in effect, that I should become like them. Why should I? Why should that be regarded as desirable?' The prayers, nevertheless, were sincere and well meant. But too often others do not want what we have because we do not have enough of it. Thus, in our occasional spurts of evangelistic enthusiasm, we are 'like so many cups, half full, trying to run over'." In the same message, it is stated that nothing is more attractive than genuine spirituality. Hence the church that regards itself as "small but spiritual" is grievously mistaken. This short excerpt shows how effective is the author's method. The author asks in one message "How do I affect the war?" and then states that the symbol of our national strength in the first great crisis was George Washington kneeling in prayer in the snows of Valley Forge. (p. 133). Here in these brief messages is encouragement for the layman, and the minister will find in this book many seed-thoughts for helpful sermons. This book can be recommended without reservation.

L.N.L.

Upper Room On Main Street by Harold B. Walker. Harper & Brothers. 190 pages. \$2.50.

This is a volume of sermons by the minister of the First Presbyterian Church, Evanston, Illinois. The sermons are prefaced by a Foreword, which is worth reading on its own account. I quote, however, the following sentences because they give the possible reader of the book an idea of its scope and purpose: "These sermons were preached from the pulpit of the First Presbyterian Church of Evanston in an effort to bring the resources of the Christian faith to bear upon the everyday problems of ordinary people, living in a time of insecurity and peril. They seek to relate the Christian ethic and the Christian hope to the personal and social problems of our time in the faith that the gospel is timeless and its resources adequate to bear the strain of living in such a time as this." Sermons which do this constitute good preaching. And it can be said with a high degree of assurance that Dr. Walker measures up to such a standard.

A typical sermon which can be used as an example of the author's homiletics is the one entitled, "Three Men with a Chance." As is true of the other nineteen, it is prefaced by a text, in this case Matthew 25:15. As soon as we have read this verse, we know that the sermon is based on the parable of the talents and are impressed with the appropriateness of the singularly well-phrased title. The first sentence challenges our attention. It reads, "Jesus never tried to evade unpleasant facts or difficult problems." And the one which follows it is "He faced them squarely and as a consequence the gospels contain what scholars are disposed to call 'the hard sayings of Jesus.'" After selecting two sentences from the parable which have what he calls "a disconcerting ring," Dr. Walker makes the statement that "Jesus had no illusions and he knew full well that all men are not created equal" but he then leads up to the allied truth that "each of us is the care-taker of at least one gift of God."

Upon this foundation is built a practical, edifying, inspiring sermon. The illustrations, like those of the other sermons, are singularly fresh and stimulating. It will be hard to forget the confes-

sion of the once promising Scott Fitzgerald, "I have been a poor caretaker of my talent." From another angle the preacher brings out the idea, "If you can't be a star, be a foil." This is re-enforced by the example of the boy in prep school who wrote home to his father: "Dear Dad, I'm having a wonderful time playing football. I'm the second-string half-back on the third team."

Among the other titles are these: "Sailing under Sealed Orders," "Doing What You'd Rather Not," "What Right to Respect," "Between the Generations" and "The Man Who Challenged Custom." This is a book of outstanding merit. It represents American preaching at its very best.

L. H. C.

One Fine Hour by Frederick Keller Stamm. Harper & Brothers. 176 pages. \$2.50.

Dr. Stamm formerly was a popular radio preacher who held significant pulpits in Congregational churches. His books have been excellent interpretations of Biblical passages. So is this tale of the life of Jesus.

In a sense it cannot be called biography at all. It is "personal encounter", showing Jesus as our eternal contemporary. Dr. Stamm goes behind the stories of Jesus to the truth of the Christ in him as relevant to Christians today. In this sense he gives an excellent picture of the meaning of Jesus today.

Why did Jesus teach as he did? Was his influence only temporary? What actually took place in the mind of Jesus? These are some of the questions Dr. Stamm faces. All in all, it is a fine book, appreciative in mood, devotional in background, careful in scholarship.

H.W.F.

A Reader's Notebook. Compiled by Gerald Kennedy. Harper & Brothers. 340 pages. \$3.95.

Bishop Gerald Kennedy is now head of the Methodist Church in the Los Angeles area. Already he has become recognized as one of the finest speakers and authors on religious themes in this country.

In this volume he presents 1225 selections taken from 491 sources, which he has classified under 302 topics. He had put these on scraps of paper in

boxes until he was no longer able to find what he wanted. With the aid of a secretary, he gathered them together under these various subjects and offers them to all who would take them. Discipline, psychology, optimism, enthusiasm, resolution, success, desire, futility—these are but a few of the hundreds of topics. Each excerpt is a set thought, fresh to most readers, and hence usable without being clichés.

Dr. Kennedy recognizes that these belong to the common ministry. Here they are to be used for sermon illustrations of all kinds. It is a joy just to thumb through at random and pick out excerpts. That really will be the value of the book, though it can be used when one is looking for material on a specific suggestion.

H. W. F.

The Bible

Preaching from Isaiah by John P. Milton. Augsburg Publishing House. 187 pages. \$2.50.

This book came into being as a result of a question from a young Lutheran pastor. "Why could there not be an Old Testament lesson to be read at the morning worship in addition to the Epistle and the Gospel?"

This book seems to demonstrate how the Old Testament may be used without sacrificing the rich heritage of the church year in the assigned lessons for the day. The Book of Isaiah is used as the illustration of a method that may well be applied to other Old Testament books.

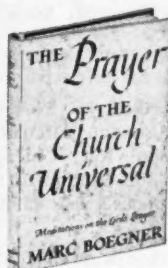
After a brief discussion of the historical background of Isaiah, the author presents Sunday by Sunday through the church year texts from Isaiah that gear in with the lessons of the day. For each Sunday there is a section summarizing the basic religious teachings. These become richly suggestive and stimulating to any pastor who wishes to have more biblical content in his pulpit art. A closing part of the book contains suggestions for topical preaching from Isaiah. This, too, is highly suggestive.

This is not a book of sermons, but a careful reading and a diligent application of its method will most certainly result in good preaching and a great amount of illumination of the Old Testament and its lasting messages for our day. Our Old Testament is the best commentary on the New Testament, then every pastor will find positive helpfulness here in preaching both from the Old and the New Testaments.

The author follows the rather conservative interpretation of Isaiah. Though he is mindful of the historical problems, the spiritual values of this great book remain clear and fresh to

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Marc Boegner is well known in the United States as the president of the French Protestant Federation and one of the co-presidents of the World Council of Churches. His translator, Howard Schomer, is minister of the Congregational Christian "Mission of Fellowship to European Churches," and French correspondent for *Christian Century*. **\$1.75**

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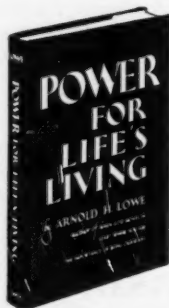
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him. Professor Milton shows how Isaiah may be made relevant even in a church where the reading of the Old Testament finds little or no place in public worship, and he does it well. The busy pastor will find this book refreshing, practical, and inspiring. The author may do well to do this kind of thing for Jeremiah, Amos, or even the Psalms.

G.W.F.

Mercy and Sacrifice by Norman Snaith. SCM Press, London. Circulated by Alec R. Allenson, Inc., Chicago. (Available only by subscription to the SCM Book Club, 6 books a year \$4.00). 126 pages.

Mercy and Sacrifice is a most welcome contribution from the pen of Professor Snaith on the problems of the Book of Hosea. This little study, like most of those published by the SCM Book Club, is "much in little". It is not a commentary, but may serve well as an introduction to a more detailed study of this Eighth Century B. C. prophet.

There are six chapters here filled with stimulating ideas. The first two chapters outline the author's views on critical problems. He dates Hosea earlier than Amos though with unconvincing argument. In the first three chapters, so troublesome to many Old Testament scholars, he sees three separate literary traditions each having a common theme. Chapter 3 is regarded as being much later, and the woman of this chapter is not Gomer of chapter 1. Furthermore, the author equates the wife of chapter 2 with the wife of chapter 1.

In discussing "The Marriage of Hosea" (Chapter II) Professor Snaith suggests that Hosea "uses the marriage as an allegory of Jehovah's relation to Israel." The author argues that the marriage has already taken place and the prophet "invests it with a divine meaning, intention, and effectiveness." Hosea thus used his own marriage as a symbolic action for the fate of Israel. Israel was like Gomer, unfaithful to God.

These views of the author are interesting but due to the brevity of argument leave much to be desired.

Chapter III deals with "The Essence of Religion". Here the author clearly and correctly sums up the major contribution of Hosea in the words "He realized that religion is first and foremost a matter of relationship with God. The full realization that it is an individual personal relationship with God comes later with Jeremiah. Hosea's contribution is that the relation between God and his people Israel is personal."

Chapter IV is really a study of the great words found in 2:19. Here the author reveals his understanding of the Hebrew language in a chapter that will

provide homiletical material for the serious minded student of Hosea.

The main interests of the book are to be found in the closing chapters. Chapter V is a study of "Sacrifice and the Prophets." The author concludes that Hosea "is against the sacrifices he knew . . . on the ground of the wickedness of those that brought them." (See page 98). This, it must be admitted, is the attitude of the pre-exilic prophets in general. Only as sacrifices are the outer expression of true thankfulness of heart and genuine repentance for sin do they become acceptable to God. Otherwise they are hateful to him.

The closing chapter deals with "The Value of Sacrifice." The reviewer found this chapter most stimulating and fundamental, especially the problem as it relates to the sacrifice of Christ. On this point we do best by quoting the author himself. "The sacrifices of the Temple were not in themselves effective, and neither is the death of Christ. There must also be repentance. There is no forgiveness without sacrifice, but equally there is no forgiveness without repentance." (p. 119). This gives Christ a central significance and places the cross within the category of sacrifice, and when we look at the cross we see the true value of sacrifice.

G.W.F.

Church Architecture

Churches & Temples by Paul Thiry, Richard M. Bennett and Henry L. Kamphoefner. Ronald Publishing Company. \$18.00.

The publication of this work has added another good book on church architecture to the continually growing library. Comparison of books in this field is hardly possible unless you get the idea back of the writers' minds. The authors of this volume are all architects and the plan of the book is to give an historic presentation which is followed by modern trends. The book has a large page and there are an abundance of good illustrations.

The volume has four main sections: "The Historical Preface," "The Catholic Church," "The Synagogue," and "The Protestant Church." We have always felt that architecture may be the common denominator between the various faiths and that is justified as the reviewer goes through the volume.

In each instance the greater emphasis is on the contemporary building; the traditional is recognized as an integral part of history but has little endorsement for the present.

Under the pictures of the Riverside Church in New York and the Washington Cathedral, Washington, D.C., we find these rather strong words.

Church Management: May, 1954

"If such churches as these two are considered authentic monuments of our time it is because of a failure to distinguish between bigness and greatness, between price and value."

Traditional churches are given little comment in the Protestant section. In fact I failed to detect a church with a spire in the whole section and some of the towers look very much like scaffolds.

From the functional point of view contemporary architecture does much for the church program. Especially is this true in the educational and social units. If you have ever tried to remodel a traditional church to provide educational rooms you will appreciate the limitations. But many of us still feel that a church should look like a church. There should be some feature of common identification.

We believe, also, that there is a good sized segment of architects who take this point of view and feel that their efforts have been ignored in this work. But having said this the reviewer will agree with the authors that the movement toward the contemporary in church architecture is moving rapidly.

W. H. L.

World About Us

Faith Takes a Name by Dwight E. Stevenson. Harper & Brothers. 189 pages. \$2.50.

One finishes this book wondering why some other writer long ago had not thought to present the nature and power of the early church in such a fashion. Professor Stevenson uses the simple pattern of exploring each of the names used by the early followers of Jesus. There are twelve names such as Disciples, Brothers, Witnesses, Saints, and Stewards. Back of each name there is a challenging and inspiring role played by these first Christians. As the author develops these roles, one is deeply impressed by the fresh and vivid manner in which they present the full content of churchmanship.

This is a book that could well be recommended to laymen. It is written in simple and engaging style and yet carries a real punch. No layman could read it without being given a new vision of his role as a member of the Body of Christ. Its pages are vibrant with personal commitment and social passion, lifting up the obligations of the Christian in his daily relationships of life as well as those personal disciplines that give one a basis for social action.

The author expresses the hope that anyone who reads the book will "not only be a better informed Christian, but also a more committed one." This reader feels that such a hope is a most reasonable expectation.

W.P.

God, Hidden and Revealed by John Dillenberger. Muhlenberg Press. 193 pages. \$2.50.

This study penetrates into one of the profound insights of the Reformation. The insight consists in this: the contrast between "the hidden and the revealed God" is not that of one who can not be known apart from his self-revelation but who, since he has revealed himself in Jesus Christ, is now known to those who accept this revelation. Rather does this message of the "deus absconditus" say to us that in the very fact of his self-revelation we learn that God hides himself, and must hide himself, from man. The fact that this revelation centers in the Cross says that it is not straightforward and simple.

Professor Dillenberger of Columbia University illumines this insight by following it through the writings of Ritschl, Harnack, the Seebergs, Otto ("The Idea of the Holy"), Karl Holl, Kattenbusch, Barth and Brunner. The book is informative and thought-provoking. Obviously it is not intended for easy-chair reading! It is theological steak, not Pabulum. Men will find it more to their taste.

J.S.

Blueprint for a Christian World by Mary Alice Tenney. Light and Life Press. 292 pages. \$3.00.

This is a very fine volume dealing with John Wesley and the Wesleyan Revival. Interesting to read and challenging to the life of today, makes this a very worth-while discussion. As a background for this book, Dr. Tenney in 1948-49, went to England to study early Methodism in the Methodist Book Room and in the British Museum. This was just the culmination of her many years of study of Methodism.

The movement is followed in its several phases, and what was happening in the life of Wesley.

It is most interesting to note the consequences (page 259); Sunday again became the Lord's Day; profanity was placed in the category of bad taste; successive Parliamentary acts brought the manufacture and use of spirituous liquors under control and a reformed popular sentiment gave support to a national temperance movement; amusement was Christianized and lost its brutality and profligacy; the spirit of gambling which had corrupted the national sense of honesty completely disappeared; literature mirrored belief in God, concern for moral and social reform, and faith for the realization of man's loftiest ideals. The great missionary enterprises were begun; Sunday schools spread throughout England; hospitals and children's homes were founded. Prison conditions were

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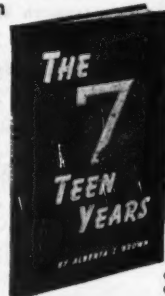


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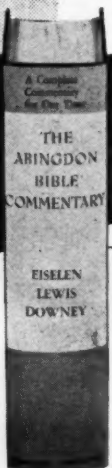
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changed; factory laws improved working conditions; English trade in slaves came to an end.

Little wonder that the volume traces a close parallel with 20th century condition. Herein lies its great value, for if an individual could stand at the head of a movement producing such great results, surely today we can find hope in the faithful application of Christ's principles. A splendid volume for ministers and laymen.

L. N. L.

Philosophy and Religion

Conscience and Compromise by Edward LeRoy Long, Jr. Westminster Press. 166 pages. \$3.00.

This is a pioneering volume. That means that it has its share of weaknesses, but that it is nevertheless highly important. Little wonder that it is a Religious Book Club selection. It should be required reading for every pastor who desires his ethical preaching to have genuine validity. Quite possibly it will eliminate some eloquent phrases, but the sacrifice will be worth it.

The author urges a return to casuistry, which he correctly defines as the necessary attempt to apply in specific situations a general ethical truth. It is not enough to leave this task to our listeners, since the problem is more difficult than we usually recognize. The sin-distorted culture in which we live does not afford a smooth road for the practice of agape. It is the realization of this fact that has led the Church of Rome to limit its highest ethical demands to "the religious", that is, to those who fled this brutal world for the cloister cell. It has led others to tone down the high demands of God's will as revealed in Christ and thereby to reduce Christian conduct to a pale duplicate of luncheon club mortality.

The author, who knows his way about in "neo-orthodox" theology, suggests that a necessary tension must be maintained between this high demand, to which full loyalty must be given, and the necessary compromise that is demanded by the condition in which we must act. Failure to compromise means futility and irresponsibility. Failure to acknowledge the cleavage between our best action and the perfect will of God is hypocrisy or self-deceit.

Casuistry, as Dr. Long here outlines it, is therefore essential if Christian men and women are to be able to live their Faith in our contemporary world. That is why the concerned pastor will want to study this book and to discuss its contents with his people. It is a contribution toward realism in both preaching and behavior.

J.S.

The Perennial Scope of Philosophy by Karl Jaspers. Philosophical Library. 183 pages. \$3.00.

Karl Jaspers is a philosopher who is appreciative of religion, but not so appreciative as to place religion above philosophy. In these lectures, delivered at the University of Basel, the author seeks to outline a "philosophical faith" which he believes to be superior to any revealed faith of religion.

As to Christianity, Jaspers attacks the claim to exclusivity which it makes. He feels that the Christian faith would be more acceptable if it did not require belief in Christ as the "unique mediator" sent by God. Despite the fact that philosophy owes much to the Bible, it must be in constant conflict with the Bible in order to be true to its own search for truth.

One of the best chapters in this volume is the one on Philosophy and Religion, in which the author makes crystal clear the basic differences between the two. In contrasting them, Jaspers finds his loyalty given to philosophy for the very same reasons that a Christian would find philosophy inadequate. The very weaknesses of Christianity, in his judgment, are the elements of its greatest strength to most Christians.

The book is not easy to read, but it is most rewarding. While the author takes a position that would not be acceptable to many ministers, his gracious treatment of things sacred to others and his deep appreciation of the very things he opposes, win a hearing for his most interesting and provocative view.

W. P.

Devotional Life

The Confessions of Jacob Boehme. Compiled and edited by W. Scott Palmer. With an Introduction by Evelyn Underhill. Harper & Brothers. 188 pages. \$2.25.

This is another in the excellent series of golden-jacket spiritual classics published by Harper, this like several of the others being American editions of English books.

A full study of Jacob Boehme may be found in a larger edition also published by Harper; but few people will want to push through that heavier volume. Here in brief form is the heart of his confessions, still in some old English phrasings and crude grammar, yet ready for the modern reader.

Boehme is one of the great mystics of all time. Few have had a chance to become acquainted with him. This small volume, pocket size, will be an excellent introduction to him, as well as a revelation of God through him.

H.W.F.

Church Management: May, 1954

Immanuel by Fred C. Ruffe. Christopher Publishing House. 192 pages. Price \$3.50.

This book is a series of sermons which the author preached in two pastorates. They were later revised and given to the clergy of the Northwestern Deanery of the Diocese of Kansas. While it is a series of sermons, it is also a story of Christ. The author takes the mountain-top events in the life of the Master and gives them in such a way that they become a true life of Christ.

The author emphasizes, heavily, the human side of Jesus. He thinks Jesus did not have a conception of his Messiahship till after his baptism, and his call to Messiahship was immediately followed by the temptations.

The author looks upon the temptations of Jesus as representing the thoughts of the master as "he sat alone on a rock in the midst of the solitude of the desert."

There are eighteen discourses in the book and everyone of them is full of inspirational material that will help any person to have a real look at Christ, especially his humanity. While all would not agree with the author's theology in some parts of the book, they will be blessed in reading it.

A.H.J.

Various

The Funeral And The Mourners. Pastoral care of the bereaved, by Paul E. Irion. Abingdon Press. 186 pages. \$2.75.

Mr. Irion is a parish minister of the Evangelical and Reform church, who spent a year of graduate study under Seward Hiltner at the University of Chicago. Out of his pastoral work and his graduate study has come this presentation of the personal function of a funeral. Its heart is the need to recognize the place of bereavement and grief at time of death, so that it will not be covered over but released for fulfillment. His early chapters are sound ones in non-directive counselling at time of grief. Later he discusses the different elements in the functional services, including funeral practices and an evaluation of the service itself.

He concludes his book with a study of pastoral care as a context for the funeral and then the total ministry of the church in the relationship to the funeral.

This is the first time that a volume has been given just to a thoughtful presentation of the true function of the funeral from the psychological point of view, so that it will be valuable to those who recognize the place of counselling and the significance of grief in the ministry of the church.

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Of Interest to Ministers

Good fiction, biography and other books not generally classified as religious will be reviewed in this column. These materials can offer entertainment, instruction and illustrations for sermons. Many of these are suitable for book sermons.

James R. Uhlinger, Wesley Methodist Church, Worcester, Massachusetts, a minister-book reviewer of note, writes the column.

The Conquest of Everest by Sir John Hunt. E. P. Dutton. \$6.

Busy ministers will do themselves a real service to read this book. The story of this tremendous assault on the world's highest peak captivates the imagination. Once read, it is impossible to keep the dramatic incidents and titanic struggle out of sermons.

The reason men climb mountains is very close to the reason men seek God.

Pictures and minute details of all the factors make this an exhilarating experience for the reader. As the Duke of Edinburgh writes in the foreword, "In the human terms of physical effort and endurance alone it (the climb) will live in history as a shining example to all mankind."

Fire and the Hammer by Shirley Barker. Crown Publishers. \$3.50.

The rough, growing edge of the idea of freedom in the American colonies dominates this re-creation of the 1770's. The trails of Pennsylvania and Valley Forge, Trenton and Philadelphia provide the scenes for struggle and violence through which the free colonies hammer out their destiny in becoming the "United States."

An interesting interplay of the Quaker "light" and the revolutionary zeal is portrayed. It is a dashing tale with plenty of action.

Storm Haven by Frank C. Slaughter. Doubleday and Company. \$3.50.

Dr. Slaughter returns to his native Florida and the little-known cattle drive during the Civil War in his latest book. Being a doctor, he invents a doctor, Dr. Kit Clark, who is forced to flee from Storm Haven plantation in Texas to the tip of wild south Florida leaving Valerie Storm behind.

Crude people and cruel problems are overcome at last and Valerie arrives to join Kit in establishing a new Storm Haven in subdued Florida. Dr. Slaughter makes his points and draws the moral to his story as obviously as an amateur preacher, but it is interesting, relaxing reading nonetheless.

The Head and Heart of Thomas Jefferson by John Dos Passos. Doubleday, New York. 1954. \$5.

Storyteller Dos Passos has done a superb piece of work in bringing Thomas Jefferson to life today.

The concepts of American liberty and constitutional government as interpreted by Thomas Jefferson are basic to the present hour. With infinite skill and thorough research the actual writings and conversations of Jefferson and his contemporaries are woven into a dynamic human document.

The minister will appreciate Jefferson's reflection, "The motion of my blood no longer keeps time with the tumult of the world. It leads me to seek for happiness in the lap and love of my family . . . in an interest or affection in every bud that opens, in every breath that blows around me."

* * *

Book Brevities - - -

Margaret. The Story of a Modern Princess by Marion Crawford. Prentice-Hall. \$2.95.

The intriguing inside and personal story of England's Princess Margaret told winsomely by one who knows.

Clown by Emmett Kelly. Prentice-Hall. \$3.75.

Here's the funny man's view of the "greatest show on earth," its people and the people who come to see it. Exciting leisure reading.

The Outdoor Picture Cookbook by Bob Jones. Hawthorn. \$2.95.

The perfect book on how to eat outside for Scouts, youth groups, campers, vacationers and picnickers.

The Inspirational Reader compiled by William O. Stevens et al. Doubleday & Company. \$3.50.

"Selections from the Bible for Everyday Use" subtitles this excellent compilation under seventeen practical headings which reflect the basic moods and moods of life. The version is King James.

The Techniques of Creative Thinking by Robert P. Crawford. Hawthorn. 1954. \$3.95.

The modern minister, among many other things, is expected to be a man of ideas. This book is written in the business world, but it has a wealth of know-how for the minister in learning to originate, grasp, interpret and utilize creatively new ideas.

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(Turn to page 86)

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The Interviewer

SETH A. PARKER*

I was standing in a long line of people in a narrow hallway. On the wall above me was a sign with an arrow pointing toward the end of the hallway. The sign said: "To The Preliminary Interviewer." I saw a big desk at the end of the hall. Behind the desk sat a man. He was talking with the first person in line, but I was too far away to hear what they were saying. Soon the first man went through a door, and the line moved up one. I turned to the fellow behind me and asked: "What's going on here? . . . What is this? . . . And how did I get here?"

The man smiled curiously. "Don't you know?" he asked. "You've just died, and this is the first interview in the screening process—you know—so they'll know where to send you!"

So that's what this was all about! I thought I knew the Bible fairly well, but this I had never heard of. I hadn't thought of being interviewed, of being questioned. I supposed a book would be opened to my two pages, and someone would look at the good page and the bad page, then tell me where to go. Our minister had once described all this the way he envisioned it. He imagined there would be a long line like this, but instead of an interviewer, each would stand face to face with Christ. Well, maybe that would come later.

I

A little behind me was a girl about twenty years old. She seemed awfully nervous. Her hands were shaking like a television aerial in a gale. I turned to her and said: "What are you so nervous about, are you frightened? You shouldn't have anything to worry about; you don't look like a bad girl."

"Oh, I'm not a bad girl, as you mean it, but I don't feel very good right now. I've just been thinking about all those times when I was supposed to do something worthwhile, and I ended up with the crowd—doing nothing. I was 'Christian Witness Commissioner' in our Young People's Group. First in our church, then in the district, and later in the state. But what did I do? Absolutely nothing! I didn't do one thing to witness for Jesus Christ, or to get anybody else to do anything. I knew when I accepted

the job that I was doing it because it meant I was popular with the kids. But what bothers me most is that I kept somebody else from having the job—somebody who would have done something. What a lousy Christian I've been! I've done absolutely nothing to win others for Christ. Instead, I've hindered those who would have witnessed for Him."

While she continued to condemn herself, and wring her hands, I turned back to my place, and began to think of my witnessing. I didn't like what I thought!

II

About then a big-voiced man farther back of me caused me to look around again. He was the kind of man who never stays in line, and he was true to type. He looked ahead and complained of the delay, then he spoke "his wisdom" to all who would listen, and to others who couldn't avoid listening.

"I'm Bill Peterson—'Burly Bill' they call me in Toledo. Maybe you've heard of me? Big operator there!" Nobody had, but he didn't seem to notice. "I'll make a monkey out of this guy—he don't scare me. He won't dare talk out of turn to me. I never seen the guy yet I couldn't scare, or buy off. Besides, he ain't got nothin' on me. Every Easter, regular, I was always in church, and went to a few weddings and funerals besides. Every Thanksgiving and Christmas I give baskets of stuff to poor people—you know, where it would get around. This guy don't scare me."

I'd been noticing a poor, sad, worn woman who kept looking and looking at Burly Bill. Finally she said: "So, at last I meet you. You are the liquor man who had a big part in ruining my husband, killing my daughter, and breaking up our home. And there were many many people in my neighborhood who lost their property, their jobs, their lives—their souls, because of you."

"I had nothin' to do with it—I was the distributor. It was all legitimate, I was in the clear."

But to many of us, his words sounded hollow and unconvincing.

III

A few places ahead of Burly Bill in the line, was a beautiful six year old

*Minister, Pacific Beach Presbyterian Church, San Diego, California.

girl named Marilyn. I though immediately of the sorrow her leaving must have brought to those she had known. For Marilyn would make a wonderful angel, without very much remodeling. She radiated love and kindness and happiness, without ever seeming forward or bold. She enchanted nearly everyone around her, but never acted, or tried to impress anybody. She sang, "Jesus Loves Me", "The Doxology", "Fairest Lord Jesus", and "Jacob's Ladder"—with an enthusiasm and a glowing countenance such as I had seldom seen on adult faces in church. I thought to myself, Jesus must have had some one like Marilyn in mind when he said: "Except you become as a little child, you can't enter the Kingdom of Heaven."

Then I remembered where I was! Soon we'd be facing the preliminary interviewer, and after that, Christ himself, I supposed! I was sure of the result of Marilyn's interview, but what about the rest of us—so unchildlike in so many ways? Then I prayed—wondering just a little, if prayers from the hallway of eternity would be heard—or was it too late? Anyway, like the man in the parable, I prayed that people on earth would notice all the little Marylins around them and try to be like them in spirit.

IV

Near Marilyn was 'Gramps'! At least, that's what everybody was calling him, and the name seemed appropriate. He was over 70, saintly of countenance, white-haired, humble, happy and loving. I even saw Burly Bill watching Gramps once with a pathetic, sad, far-away look on his face. Gramps had little to say, except in answer to questions. These were plenty. In a quiet voice that spoke joyfully and assuredly, he told us of his wonderful years of life with Christ as his loving companion. Because of the fulness of his soul, we all knew that Gramps had the Kingdom of Heaven within him. For 60 years he had been a tither. We learned this in response to a question Burly had asked him—only Bill had pronounced it 'tether'. For over a half century, Gramps had given a tenth of all he earned to God—even when he retired and was on an old age pension. We knew we were hearing about a wealthy man, though no banker would ever call him that. Gramps had missed two Sundays in a row, back when he was fifty three, while in the hospital for an operation. "Church on the Television just isn't the same," said Gramps. "You miss the real spirit of participating in the singing and prayers with your friends."

"Make a joyful noise unto the Lord" the Psalmist had written centuries before, and I got the impression that

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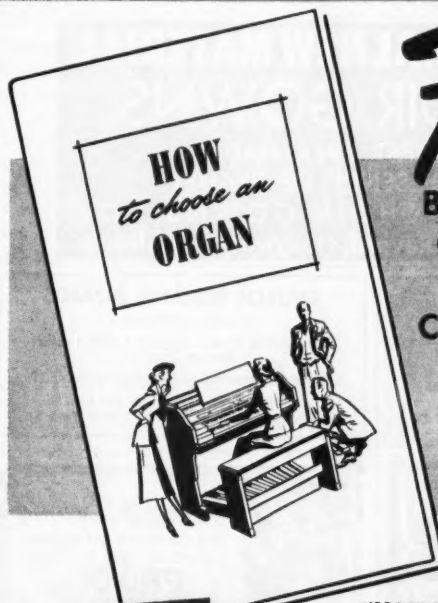
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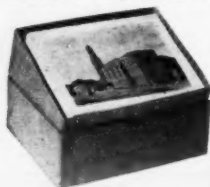
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Gramps obeyed that pleasant, hopeful admonition, even when he was silent.

V

All this time the line had been moving forward. Now, I suddenly noticed that I was near the front of the line, and I could hear much of what the Interviewer was saying. He was talking now to a High School boy, stolid, self-assured, and a little bored. The Interviewer asked him if he were a Christian. I couldn't hear what the boy said, but I noticed he pointed to his letterman's sweater, and to some pins and buttons on it. The Interviewer asked what he thought of Jesus. All I could get of his answer was a shrug of shoulders followed soon by some laughter among those near him in the line. The cause of the laughter was passed down the line to me. It seems, that when asked his opinion of Jesus, the boy had said, "There was a Jesus Gonzalez who was a pretty good hitter when he was with the White Sox." The Interviewer had not smiled or laughed, but patiently asked the boy why he had not gone to church, read the Bible and prayed. His answers were more bored shrugs of his shoulders. Asked about keeping the Sabbath, he said something that indicated he "did what the other kids did", and besides, "when else could he earn money?" I thought the boy would hang his head, but instead he grew more bored, more bitter, as the interviewer said patiently, "Repent ye, for the Kingdom of Heaven is at hand." (Ma. 4:17). "Whosoever shall deny Me before men—him will I also deny before My Father who is in Heaven." (Matthew 10:33).

VI

Next to be processed were a man and his wife. The Interviewer asked why they came together and we learned that they had been killed in an automobile accident. As the Interviewer studied their records, he spoke to himself, but loud enough for me to hear, "Church members, but attended infrequently—profess to be Christians, yet live like pagans—Both work. Total income \$160 a week, but gave only \$2 of it to the Kingdom—averaged 5 hours a week working for clubs, lodges, societies, secular organizations, etc., etc., but not one hour in a whole year for the Church of Jesus Christ. Neither has ever done a single thing to win others to become disciples of Jesus Christ." Finally he spoke to them and said, "Our records indicate that 73 people who might otherwise have become Christians were influenced NOT to become Christians by what you two have been and done!"

The man and his wife had protested a lot at first about how busy they had been. But their defense had weakened

quickly as the Interviewer continued. Now they were silent as he spoke again, "We have here your signed applications for membership in your local church. They indicate that you signed them willingly after you had been instructed as to the meaning of what you were doing, and about the promises you were making. Isn't that so?"

Both of them nodded their bowed heads in the affirmative.

"Yet you have lived almost as though you thought there is no God or Jesus Christ. Yet you declared to God in the presence of men, your faith in God the Father Almighty, maker of Heaven and earth, and in Jesus Christ his only son, our Lord. Furthermore, you promised with the aid of the Holy Spirit, to be Christ's faithful disciple to your life's end. You confessed your need of the forgiveness of sins, and with a humble and contrite heart, put your whole trust in the mercy of God which is in Christ Jesus your Lord. You promised to make diligent use of the means of grace, to share faithfully in the worship and service of the Church, to give of your substance as the Lord prospered you, and to give your whole heart to the service of Christ and his kingdom throughout the world. Why did you make these confessions and promises to God, if you didn't mean them? If you did mean them when you made them, but changed your minds later, why didn't you tell God and your minister that you wished to be released from your vows?"

The man and his wife were silent now except for the weeping of the woman. Then in a heart-rending cry of deep agony, she sobbed, "I guess we thought we could fool God—we did the Minister!"

VII

We were all amazed when the Interviewer got up and came forward to embrace the next person in line. He was a small man, with dark skin, and he looked foreign. "Foreign!" Why had I said that? Wasn't this the entry-way to eternity, where "there cannot be Greek and Hebrew, Jew and Gentile, foreigner and savage, slave and free man, male and female?" (Colossians 3:11—Galatians 3:28). Maybe they brought in people from each country in groups. I guess they did, for everybody else in line was an American. Then I heard the man say that he was a Korean Christian who had died while addressing a meeting in a church in Kansas.

The Interviewer then went back to his place, and with the light of Heaven on his face, began to read from his big book about the Korean fellow, "Became a Christian at the age of 15, and was immediately disowned and disinherited by his family. Unable to secure employ-

ment commensurate with his skill and education, he did lowly work rather than give up his faith. During the one year probationary period prescribed by the Korean Church for its prospective members, he won 21 people to Jesus Christ! Even though he was a layman, during all his years as a church member he worked for Christ and his Church half of his waking hours. A total of 862 people are already in heaven, or will go there because of the Christian witnessing of this one Christian."

Everybody had been breathlessly silent during this reading, everyone that is, except the man from Korea. He was saying such things as: "O, it really wasn't much. I was so happy doing that. I loved telling people about my Jesus."

A couple of times he looked up as though surprised at what he was hearing.

Now the Interviewer was saying, (Matthew 25:34) "Come, O blessed of my Father, inherit this Kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me the Bread of Life. I was thirsty and you gave me drink. I was thirsty for Christianity, and you gave me the Water of life freely. I was a stranger and you welcomed me. I was a stranger to my Father in Heaven, and you showed me the way back home. I was naked and you clothed me. Naked in spirit, and you clothed me with robes of righteousness. I was in prison, and you came unto me. My spirit was imprisoned by sin, and you showed me the way to freedom."

VIII

Next in line, directly in front of me, was a pretty college girl. She was self-assured, confident, as though she had been encouraged by hearing the interview with the Korean. She was startled, but not much disturbed, when the Interviewer turned from his book and said: "I don't seem to find much here about you."

"You don't?" the girl replied, "Well, then these should be of help to you." She handed him three large books. "These are my college annuals—I didn't bring the First year—it's a little hard to get going right away. I've turned down the corners of the pages that tell about me."

The Interviewer glanced at her quizzically, but she didn't seem to notice. Then he began to read, as he turned and marked pages, "Pledged to Phee Mu Kee".

"Oh no," interrupted Miss Co-ed, "That's Phi Mu Chi."

Whereupon the Interviewer glanced at her, and said: "You didn't study Greek, then?"

(Turn to page 87)

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Haws Drinking Faucet Company is introducing to churches and schools what it describes as one fountain with flexible combinations to meet every need. The Haws Series 2000 Deck Type Drinking Foundation consists of a sturdy cast iron receptor which can be used with virtually any combination of the firm's fixtures, including: bubbler type drinking faucets, pantry faucets, fill glass faucets, double pantry type faucets for hot and cold water, or the emergency eye-wash fountain. The receptor is available in white or matching color acid resisting enamel finish. It is equipped with a Hudee type raised and sloped stainless steel mounting rim that provides a water tight installation between sink and cabinet top and prevents water running back onto the deck. For brochure showing applications and details write concerning Code No. 5541

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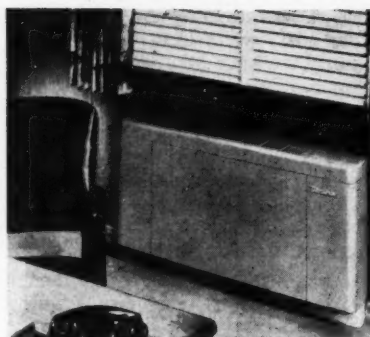
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Quiet Floor Machine With Floating Power

Quiet in operation with floating power just as in your automobile is the way The Kent Company, Inc., describes its new K17 floor machine. Built to last, the machine has a minimum of moving parts. It is positive gear-driven with only 2 gears, both running in a continuous bath of grease. Automobile gear construction, positive lubrication, automatic safety switch on the adjustable handle, the machine operates with either or both hands. The manufacturers point out that the K17, easily controlled by balanced power, also delivers power smoothly from motor to brush through a special Kent device incorporated into the gear to absorb shocks. This feature adds years of life to the machine. Code No. 5544



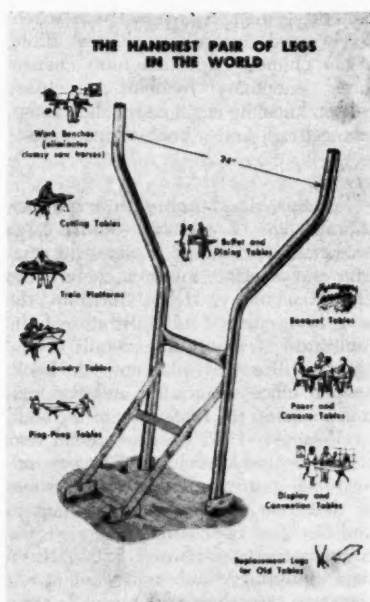
"AIRDITIONER" ADDED TO MODINE LINE

Modine Manufacturing Company has developed a new console type air conditioner which it calls the "Airditioner." It is designed for the cooling, heating and ventilating of individual rooms in churches and other institutions. Available in units with capacities of ¾, 1½ and 2 tons, Airditioners use chilled water for cooling, hot water for heating. Each unit is served by only three pipes—water supply and return, and drain. Fresh outside air for ventilation is introduced through an aperture in the rear of the unit. Adjustment of a manually operated damper controls the mixture of fresh and recirculated air. Modine's design permits the unit to be recessed up to five inches, with less than six inches protruding into the room. All units have air filters, adjustable fresh air mixing dampers, three-speed motor control, high capacity reversible coil, twin access doors and manually removable enclosure fronts. Illustrated bulletin No. 754 gives necessary engineering data. Code No. 5545

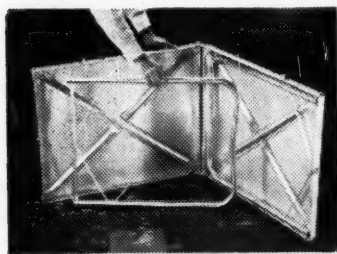


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New wardrobe facilities suitable for churches are offered by the Equipment Manufacturing Company, Inc. The company reports its EMCO Wardrobe model has receding doors to provide more useable room space; proper ventilation for garments; and easy, quiet door operation in either individual or multiple operating types. Although designed for churches, the new model is based on the principle and patents of the manufacturer's wardrobes for schools. Complete units include all hardware, doors, hangers, and other fixtures. Installations are available for both sacristy, choir room and congregation use. Code No. 5546



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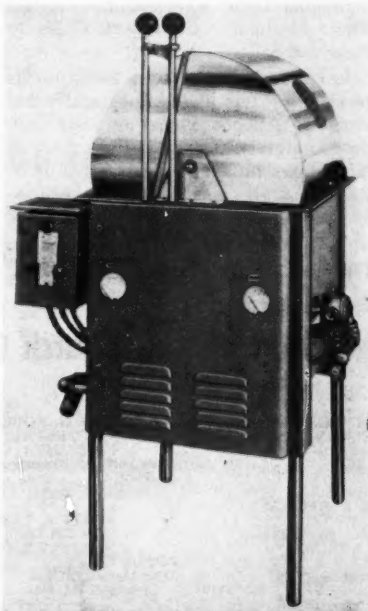


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BOOKLET HELPS PLAN THAT NEW KITCHEN

Planning of the new church kitchen should be done with an engineering eye for the many food preparation and service details to be encountered in the life of the congregation. With this in mind, Magic Chef, Inc. has prepared a booklet designed to help the architect. But it also has valuable hints for those in charge of food service. Dimensional drawings are presented for the various pieces of gas cooking equipment manufactured by Magic Chef. Appearing with the drawings are black and white photographs of each unit and a description of capacity, design and weight. Code No. 55411

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Special offering envelopes for collection of funds to help the needy have been prepared by Whittemore Associates, Inc. The envelope provides a "discretionary offering" for the use by the pastor who is frequently called upon to help individuals in distress. In such cases of dire need many people are reluctant to accept public charity, known to their friends and neighbors, who would be grateful for kindly help privately bestowed. Since such cases are by nature emergencies and confidential the pastor must have the fund readily available. He can then act expeditiously and with Christian love. Code No. 55413

One of Methodism's Great Churches

(From page 58)

chancel). These plans would have shut off a multi-purpose annex from the sanctuary and devoted it and other space wholly to educational purposes. A hallway giving the church more circulation also would have been provided. But Lakewood now finds this space is urgently needed for Sunday morning services which attract an average of 1,500



Yoder Chapel
Lakewood Methodist Church

individuals to two services. As a result the annex is increasingly looked to as a permanent part of the sanctuary and tentative plans would remodel it with this in mind.

The sanctuary was modernized under the building program at a cost of \$35,000. Prominent in the "new look" is the chancel which for the most part follows the divided pattern, a trend in most churches built in recent years. The divided chancel pattern is sacrificed at the point of the choir. The orchestra choir loft, which emphasizes the choir, was preferred to the completely divided chancel. A worshipful atmosphere is created by placing the altar in front of the choir and back of the choir is a metal reredos which has both a spiritual and functional significance. The metal reredos, or screen, covers the pipes of the new \$50,000 organ. Its surface artistically presents the figures of the twelve apostles. Among other chancel highlights there is a communion rail where Methodists come periodically to receive the Lord's Supper.

Lakewood also creates a mood for its services by music, lighting, and other sanctuary effects. There are two hundred and fifty people participating in four choirs under the leadership of T. R. Evans. Deacons have been trained to operate the lighting so as to achieve the maximum effect during prayer, preaching, and congregational singing.

Sanctuary memorials have been extensively used, including: chancel Bible, organ chimes, baptismal font, chancel vases, sanctuary hymnals, sanctuary carpet, kneeling cushions, chancel lamp, chancel rail, and a book of memories.

STAFF

For this big church with a big program a host of volunteers and a large paid staff are required. Besides the minister and associate minister, there is the church secretary, Helen Christian, the long time efficient administrator of the multitude of day-to-day details of the church's life and planning. A book-keeper, office secretaries, and two sextons make up the remainder of the staff.

Dollarwise 1952 was the crucial year for Lakewood Methodists. The new educational unit was dedicated in October of that year. Pledges were coming in and for the twelve-month period the congregation contributed \$206,221 on debt, buildings, and improvement. At the same time they gave to the ongoing program: \$54,182 for current expenses, interest, church school and other assorted items; \$13,900 to the minister and associate minister; and \$2,907 to the District for ministerial support. Pledges are continuing to come on the \$480,000 total building cost.

What is the purpose of this huge budget, organization and program? The (Turn to page 88)

The Architects Report on New Church Construction

(From page 76)

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Film Strips for Your Library

(From page 22)

When *Jesus Kept The Passover* (SVE) in 22 color frames tells the story of Jesus going to Jerusalem when twelve years old. The user's guide contains excellent utilization suggestions and the printed script. It is usable from the Primary through the Junior Hi, and can be used in many ways. It can help the teacher make real and significant this incident in the Life of Jesus; and it can help her explain the Passover and some of its ceremonies. The general quality level is high.

About *People* (ADL) is based on the book, "All About Us," by Eva Knox Evans, and shows how people all over the world are alike in spite of different ways of living, eating and dressing. It gets beneath physical appearances. There are 60 frames in color with the text right on the frames. Good for discussion purposes with Juniors and up. Excellent for vacation church schools and youth camps and conferences. Its use should lead to ideas for further programs and projects in the field of interracial understanding. Accompanied by an excellent user's guide.

Boy Dates Girl (CSP) is a filmstrip of 40 black and white drawings with captions on the screen. It deals with when, how, where to date, and takes up the matter of general conduct on a date. It shows what group dating is and when single couple dating could start. Wholesome all the way, and should always be followed by guided discussion. Can be used with Junior Hi and up, and fine to give background for discussion by a mixed panel of youth and adults.

ADL—Anti-Defamation League, 327 S. La Salle St., Chicago 3, Ill.

SVE—Society for Visual Education, 1345 Diversey Pkwy., Chicago 14, Ill.

CSP—Church Screen Productions, Box 5036, Nashville 6, Tenn.

PP—Pilgrim Press, 14 Beacon St., Boston 8, Mass.

GBB—General Brotherhood Board, Church of Brethren, 22 S. State St., Elgin, Ill.

UN—Uni. of Nebraska, Bureau of Visual Aids, Lincoln 8, Neb.

CPH—Concordia Publishing House, 3558 S. Jefferson, St. Louis 18, Mo.

CJE—Committee on Jewish Education, 838 Fifth Ave., N.Y. 21, N.Y.

JCME—Joint Comm. on Missionary Edu., NCC, 257 Fourth Ave., N.Y. 10, N.Y.

The Interviewer

(From page 83)

She just frowned silently, and gave a slight shrug of boredom, and the Inter-

viewer continued reading: "Princess in the Court of the Campus Queen; Honorary Sergeant in the R.O.T.C.; President of Phee—I mean Phi Mu Chi; Third base on the Girl's Soft Ball team; Secretary of Associated Women Students; Second Assistant Reserve Monitor of the Girl's Marching Auxiliary!"

As he closed the books, she was fairly glowing! "These things show only your popularity in the world," the Interviewer pointed out, "But what about God, and Jesus Christ, and the Church?"

"Oh, I was so busy, I never had time for all that!" the girl said disappointedly.

Slowly the Interviewer quoted to her from the Bible: "Am I now seeking the favor of men, or of God? Or am I trying to please men?" (Galatians 1:10) "So we speak, not to please men, but to please God, who tests our hearts." (1 Thessalonians 2:4) "I always do what is pleasing to Him" (John 8:29) "We must obey God rather than men." (Acts 5:29) "Seek First the Kingdom of God, and his righteousness." (Matthew 6:33). When he had concluded, he picked up the three books and handed them back to her, saying sadly: "My dear, these are absolutely worthless up here."

"But they're all I've got!" cried the girl desperately.

"Yes, I know!" her Interviewer agreed.

I was shocked out of my reverie by hearing somebody call! "Seth Albert Parker." That was my name! My time had come! This was IT! Now I must answer!

But where was I? I was sitting up in bed. It was not my Interviewer calling. It was my wife! So this was all a dream! I wasn't dead after all. I was going to have another chance! I jumped out of bed, got down on my knees, bowed my head in my hands, and prayed earnestly to God:

"O loving, patient, kind, forgiving Father,

I do thank Thee for Thy wonderful goodness to me.

I became a Christian, but I have not taken being a Christian very seriously. I have been guided largely by what other people say and do, rather than listening to Thy word for my rules of living.

I do thank Thee, dear loving God, for this startling awakening—before it's too late.

I thank Thee for another chance. Help me to use it to the glory of Thy name. With true gratitude, and sincere rededication, I pray, dear Father, in the name of Jesus Christ. AMEN"

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"God Love A Cheerful Giver"

(From page 67)

more than they all." And again He had only scorn and Hell for Dives who never lifted his eyes off his own rich table to see Lazarus in his hunger and poverty at his own door. When it came to stewardship, Jesus was down to earth.

But He never remained there, for His eyes were always on the distant vision of possible accomplishment in God's Kingdom. "Lift up your eyes," He said, "and look on the fields, for they are white already to harvest." He knew that something deathly happened to a man who denied the impulse in himself to be a Christian steward. In the words of Edna St. Vincent Millay:

"Something goes down with the ship
even if all on board are saved:
You have left your jewels in the cabin."

The impulse to be a Christian steward supporting the work of Christ and His Church is one of the "jewels" of the soul, and a man should not "go down" with it. He should prize it for what it can do for him and for others and for the Lord of his life.

When Harvey Cushing, the great brain-surgeon, wrote the life of another physician, Sir William Osler, whose life-long passions were medicine and religion, he framed an unforgettable tribute about the man: "You can tell the greatness of the man," he wrote, "by the kind of entries on his check-stubs."

Well, like William Osler, you know that the Gospel is the world's best news. You know that the church is dedicated to the placing of religious foundations under every reachable person. And as a Christian steward, you're not above paying for it. You want to do your part—not grudgingly, not out of necessity, but cheerfully. It's a part of your mentality and Christian conviction that "the Lord loves a cheerful giver."

The Pastor and the Mentally Ill

(From page 71)

by the words of comfort and challenge that are spoken by the pastor. But persons that are mentally ill do not move on a normal time schedule. The psychiatrist or chaplain of a mental hospital may wait six months to see any signs of improvement in the mental patient. Since very few pastors can take 100 hours with a psychotic individual, this is a natural limitation on their counsel-
ing.

When the pastor is visiting a psychotic member of his church in a hospital, he would do well to confine his first visit to about five to fifteen minutes. After he has had this initial interview with the patient, he may consult with the chaplain or with the ward physician concerning the things that he can do with the family of the patient. The time of the pastor can be put to much better advantage in working with the family than with the parishioner who is in the mental hospital.

(6) With mental patients, the pastor will rely more heavily on the incarnation of God's love in his own attitudes. Verbalization will do very little. Naturally, both the mental and the physically ill person needs to feel a sense of love in the person who visits them. The difference arises in the way that the love is to be communicated. The physically ill person will understand not only the emotional content, but also the words themselves. The mental hospital patient, on the other hand, is peculiarly sensitive to the emotional attitude but may distort the words that are spoken. Therefore, it is necessary that the pastor pay particular attention to his own emotional reaction to the patient. If there is ever a time that his soul needs the cleansing power of prayer to free him of feelings of anxiety and guilt it is when the pastor stands before the ward of a mental hospital and prepares to visit one of his parishioners for the first time.

One of Methodism's Great Churches

(From page 86)

short answer, of course, is winning individuals to Jesus Christ and his way of life. There is about the church an enthusiasm for this task. The building program was a reflection of this spirit. This is seen further in the completeness of the ministry which brings its people together in a Christian community for worship, education and social gatherings. Then, lest the impression prevail that this church is centered in itself, look towards its outreach for missions, world relief and reconstruction, the crusade for a new world order, and evangelism.

The main purpose of this church, like yours, is winning individuals to Jesus Christ and building a better world.

Church Management: May, 1954

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"UNDER GOD" ADDED TO PLEDGE OF ALLEGIANCE

Washington, D. C. A House Judiciary subcommittee voted unanimously to recommend that the words "under God" be added to the pledge of allegiance to the flag. Congressional sponsors of the proposal testified before the subcommittee that it has strong backing from leaders of all faiths.

The five-member House group headed by Rep. Edgar A. Jones (R. Ill.) favored passage of House Joint Resolution 243, sponsored by Rep. Louis C. Rabaut (D., Mich.). Mr. Rabaut's resolution was the first of 11 to be introduced in Congress amending the pledge to add recognition of the deity.

Initiation of the move to add the words "under God" received a boost last year from the annual Pilgrimage of American Churchmen, Stanely Simpson, Pilgrimage trustee, framed the resolution that was submitted to Congress and reportedly started the legislative machinery rolling. *Church Management* magazine is one of the sponsors of the annual event which calls upon Americans of all faiths to re-emphasize the basic religious heritage of this country.

If Congress approves the change, the pledge will read: "I pledge allegiance to the flag of the United States of America and to the republic for which it stands, one nation under God, indivisible, with liberty and justice for all."

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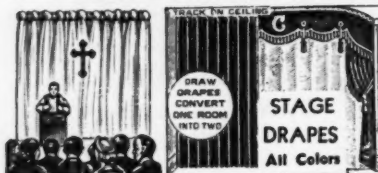
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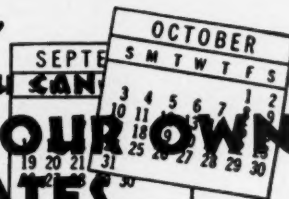


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DATES**



● Wells *uninsured* canvass services for smaller and very small churches have met with such wide acceptance and have proved so successful (and the experience gained has been so broad), that Wells now offers *Insured Objective* canvass services to any church with 50 or more families, with annual budgets of \$5,000 and over.

Another new Wells service for churches of all sizes is the *Dated Service Period*. Now your church can "name its own dates" by specifying the exact starting date for its Wells-directed Budget-Pledge or Building Fund canvass. This means that the Wells director will arrive and go to work on the date you say.

Wells continues to offer normal *undated* canvass services, at a lower fee, wherein the starting date is within a previously agreed upon service period as set forth in the new calendar of Wells Canvass Periods.

For further information and complete details of these new Wells services, write or telephone (collect) to the nearest Wells office.

For a Wells-directed

Budget or Building Fund Canvass

(The new Wells Dated Service Period canvass services enable any church, with 30 or more families, to specify the exact starting date for its fund-raising canvass.)

...AND YOU CAN



THE OBJECTIVE

In a Wells-directed

Budget or Building Fund Canvass

(The Wells Insured Objective canvass services, heretofore offered only to larger churches, are now available to any church with 50 or more families—with an annual budget of \$5,000 or over.)

Wells



ORGANIZATIONS

Church Fund-Raising

Suite 1001 • 222 N. Wells St. • Chicago 6, Ill.

Without obligation, please send us further information about:

- (CHECK) ☐ *Insured Building Fund Program*
☐ *Insured Budget-Pledge Canvass Service*

NAME _____

CHURCH _____

ADDRESS _____ PHONE _____

CITY _____ STATE _____

**28 WELLS REGIONAL OFFICES
TO SERVE YOU**

You are invited to phone (collect) or write the nearest Wells office. We will be glad to make an appointment to meet with responsible leaders at your church to help you create a plan of action. There is no charge or obligation for this Wells complimentary service.

ATLANTA, Mortgage Guarantee Bldg.
BOSTON, Park Square Bldg.
BUFFALO, Genesee Bldg.
CHARLOTTE, 222 S. Church St.
CHICAGO, Wells and Wacker Dr.
CLEVELAND, Terminal Tower
DENVER, Equitable Bldg.
DETROIT, Book Bldg.
FORT WORTH, Electric Bldg.
HOUSTON, 711 Main St.
INDIANAPOLIS, Merchants Bank Bldg.
KANSAS CITY, Waldheim Bldg.
LOS ANGELES, Statler Bldg.

LOUISVILLE, Martin-Brown Bldg.
MEMPHIS, Falls Bldg.
MILWAUKEE, Wells Bldg.
MINNEAPOLIS, Foshay Tower
NEW YORK, Empire State Bldg.
OMAHA, W.O.W. Bldg.
PHILADELPHIA, 1616 Walnut St.
PITTSBURGH, The Carlton House
PORTLAND, ORE., Cascade Bldg.
ST. LOUIS, Arcade Bldg.
SAN FRANCISCO, 41 Sutter St.
WASHINGTON, D.C., Wyatt Bldg.
TORONTO, 330 Bay St.
VANCOUVER, B.C., Birks Bldg.
WINNIPEG, Somerset Bldg.